

THE  
MYSTERY  
OF THE  
TEMPLE and CITY,  
Described

In the Nine last Chapters of *Ezekiel*,  
UNFOLDED.

Also These following Particulars are  
briefly handled,

1. The Calling of the *Jews*.
2. The Restitution of all things.
3. The Description of the two Beasts, *Rev.* 13.
4. The day of Judgment, and the World perishing by fire.
5. Some Signs of the Times when the fall of *Babylon* is near.
6. Some advantages which the knowledge of these Truths will afford.
7. The Conclusion of all in some Counsels and Directions.

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Glorious things are spoken of thee, O City of God.  
Psal. 87. 3.

Blessed are they that keep his Commandments, that they may have right to eat of the Tree of life, and may enter in thorow the Gates into the City. *Rev.* 22. 14.

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L O N D O N, 8<sup>2</sup>. 74. P.

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TO THE  
READER:

Reader,

**I**T will be a good recompence of much Labour in bringing forth that which here follows, for the opening of a dark Prophecy, if it shall make thee resolve, as Moses did concerning the burning Bush, I'll turn aside to see this great sight; even that City, the frame whereof was shewn to the Prophet; and whose name shall be, Jehovah Shammah. The Lord is there. In this Prophecie there are, as in Paul's Epistles, *surviam*, things hard to be understood; yet to be in some measure understood, if he shall lead into these Mysteries, whose work it is to lead

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lead into all Truth. When I first applied my self to a more serious and fixed search into the matters contained in this Prophecie, I was little better than blind unto them: but now I seem to be able to say, as the Man that was brought blind to Christ, after the Lord had put his Hands upon his Eyes, I see men like Trees walking. And if others shall be like the Angels in desiring to look into these things, it's to be hoped they may see and discover them more clearly, and distinctly. The glorious Truths which here lye hid under a vail of legal Shadows, and Figures, do in other parts of Scripture appear with open face; and the holy Spirit, speaking by Ezekiel in parables, doth by other holy Men of God speak more plainly. And the way of teaching by parables is very grateful, and convincing when the parable is understood. The words of the wise thus given forth do better sink down into the Heart, and will not be so easily let slip. Aug. lib. 2. de Civ. Dei. Cap. 56. saith well, Nemo ambigit & per similitudines liberius quæque

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que cognosci, & cum aliqua difficultate quæsitâ, multo gratius inveniri. Qui enim prorsus non inveniunt quod quærunt, fame laborant. Qui autem non quærunt, quia in promptu habent, fastidio sæpe marcescunt. In utroque autem languor cavendus est. Magnifice igitur & salubriter spiritus sanctus ita scripturam modificavit, ut locis apertioribus fami occurreret, obscurioribus fastidia detergerit. Nihil enim fere de illis difficultatibus eruitur, quod non planissime alibi reperiatur. *He that by the guidance of the Holy Spirit, brings the light Scripture to that which is more dark, and the plain Scripture to the parable, is an Interpreter one of a thousand. And if it shall be the endeavour of any to do thus, in relation to this and other Prophecies, then let them take these two instances for their encouragement. The first is that of the Eunuch, who came to Jerusalem to worship, and in his return, as he sat in his Chariot read Isaias the Prophet, and when he read God bearkened, and heard, for the*

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*Spirit said to Philip, Go near and join thy self to this Chariot; as if he had said, here's one reading a Prophecie, which he doth not, but would understand; Go thou therefore, and make him to understand it. And Philip began at that Scripture and Preached unto him Jesus. So read, and set your Hearts upon all that is here shown, and see whether the Spirit will not join himself to your Hearts, and preach much of Jesus to you in and from this Prophecie.*

*The other instance is that of Daniel, Chap. 9. 2. who understood by Books the number of the years of Jerusalems desolations, and then v. 3. set himself to seek the Lord, and whilst he was speaking, the Man Gabriel being caused to fly swiftly, said to him, O Daniel, I am now come forth to give thee skill and understanding. If Daniel had not read the Prophecie of Jeremiah he had not understood the time of the Jews deliverance from their Captivity, neither had that great discovery been made to him upon his Prayer, of the coming of the Messiah. Now go  
and*

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and do thou likewise, and then may the Lord give thee skill and understanding also in this dark Prophecie, whereby abundant matter for Prayer, and ground of hope will appear, which may be an Anchor of the Soul in troublous and tempestuous times. When you shall be in the contemplation of this, and other Prophecies, you will be as Moses on the top of Pisgah, taking a view of the promised Land; and thus may you come to be like the Men of Issachar, who had understanding of the times to know what Israel ought to do.

As for the ensuing Discourse, the thoughts of Men may be various about it. Some may judge that too little is said, and that things should be more particularly spoken to. Others may think that too much is said, and may scoff as the Athenians, Thou bringest certain strange things to our Ears. If any shall complain that too little is said, I will confess it. For every thing in the description of this Temple and City hath its proper signification; but I must say, not for want of time, but

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for want of better skill and understanding, of all these things I cannot now speak particularly; yet I find that of Hosea verified, Then shall we know, if we follow on to know the Lord. If any say 'tis too much: let them enter into the Sanctuary of God, and weigh the Scriptures well, on which the things which may seem strange are grounded, before they reject them; for the aim hath been not to utter any thing from Fancy and Conceit, but all from Scripture; and not from a private interpretation of Scripture, but an interpretation justified by other Scriptures. And I would not be thought to be positive in all things; but as propounding some things to the Prophets that they may judge. If any thing of error shall appear, yet I presume not that which will be destructive to the faith once delivered to the Saints, in any part of it; for matters of Faith and worship, and what concerns Gospel Ordinances, and Magistracy, and Ministry, are throughout asserted and justified. That good thing which God hath said he will perform,

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form, held forth in this prophetic and the Revel. of Christs personat presence and reign upon Earth, was not a little disparaged by the Carnal Imaginations and Conceits of some about it, which were no other than the smoke of the bottomless Pit, which arising thence did darken the glory of a very precious primitive Truth, and exposed it to that contempt under which it hath long lain buried. But what was by the subtilty of the old Serpent sown in dishonour, begins now to be raised in glory. I shall adde no more by way of Preface, but those two Petitions of the Lords Prayer. Thy Kingdom come, and thy Will be done on Earth as it is in Heaven. Thy Kingdom is come, and is within, and among thy Disciples; let it come, and be over all. Now one of a City, and two of a Family are brought to Sion, and make a little Flock. Let the time come when all the ends of the Earth shall turn to the Lord, and all the Kindreds of the Nations shall worship before him. Now thou dost govern among

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*the Saints; be thou Governour also among the Nations. And thy will is done by some few Calebs, and Josuahs that follow thee fully, yet the best are far short of doing thy will as 'tis done in Heaven. 'Tis done by some few on Earth in the sincerity and uprightness of Heaven: let it be done in the exactness of Heaven. Thus shall it be done when the King of Glory shall come from Heaven, and all the Saints with him. Even so, come Lord Jesus. Amen.*

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*The Mystery of the nine  
last Chapters of Ezekiel  
in part made manifest.*

**I**N these last Chapters of this Prophecy of *Ezekiel* we have a description of a Temple, and City, which in the Visions of God were represented to the Prophet; by which we are not to understand a material Temple, or City, built after the return of the *Jews* from *Babylonish* Captivity. For,

1. The Temple and City, here described, are far different from the City *Jerusalem*, and the Temple there, both for scituation and largeness. The Temple in the description of it is as large as a City, and the City as large as a Country: For the Temple, with the Courts thereof, being a perfect Square, each side contained five hundred Reeds, Chap. 42. 16. and the circumference of the City, is said to be eighteen

eighteen thousand Measures, which is judged by Interpreters to be a vast circuit.

2. A River is said to issue from under the Threshold of the House, Chap. 47. 1. which is not any where affirmed of the Temple at *Jerusalem*.

3. This evidently appears from Chap. 41. 12 where there is mention made of a separate place, and a Building before it, which is distinct from the Temple before described; for the Building in the separate place is not so large as the Temple; the breadth thereof being seventy Cubits, and the length ninety Cubits: so that this Building with the separate place, is but equal with the Temple, that is, an hundred Cubits each way. And farther, this Building cannot be the Holy of Holies, for the dimensions are different. The Holy of Holies is but twenty Cubits long, and twenty Cubits broad, V. 4. Now we do not read of such a Building, and separate place near the Temple at *Jerusalem*. 'Tis true, 1 *King*. 6. 27. mention is made of an inner House, which was the Holy of Holies joining to the Temple, and was not in a separate place from it.

4. This Temple, and City shall not have being on Earth, till the Twelve Tribes shall be brought back from their Captivity; for they that serve the City, serve it out of all the

the Tribes of *Israel*, Chap. 48 19. and the Land is to be divided by Lot unto the Tribes of *Israel*, V. 29. which are all named, and the Gates of the City have also the names of all the Tribes upon them.

These reasons make it evident that somewhat else must be meant. Now as the Apostle saith, 1 *Pet.* 1. 4, 5. *Ye are built up a spiritaal House.* And *Gal.* 4. 26. *Paul* speaks of a *Jerusalem* which is above; and *John* of that *Jerusalem* which cometh down from God out of Heaven; so this is here understood. And the Temple is the Church of the living God made of lively Stones; and the Church in that pure and glorious state which it shall be brought into, when Antichrist shall be destroyed; and those things which may be shaken, being the things made by Men, shall be removed. The Temple and City of *Jerusalem* were Types hereof. And this glorious Church will be the substance of those shadows, and is set forth by their names. And what is here foretold, had the beginning of its accomplishment in the Gospel Church, gathered by the Apostles, and since continued in the World; and shall have its perfect accomplishment when the new *Jerusalem* shall come down out of Heaven, and the *Jews* shall be called, and the fulness of the *Gentiles* shall come in. So that we may

conclude with *Rabbi Salomon*, quoted by *Corn. a lapide*. *Omnia quæ in Ezekiele de Jerusalem scribuntur, de sancta Civitate, superna Jerusalem absq; dubio intelligenda sunt.* All is to be understood of the Heavenly *Jerusalem*, but chiefly of this Heavenly *Jerusalem* as it shall come down out of Heaven; and of that estate which it shall be then in. Now that somewhat of the Mystery of this Prophecy may be made known, I shall propose several things to consideration; not proceeding therein according to the order of the Prophecy, but shall endeavour to bring the main things of it to several heads. And truly I may say, to the praise of him that teacheth Man knowledge, that by running thus to and fro in this Prophecy, knowledge hath increased, and haply some hints may be given, which may provoke others to search farther into it.

The first thing to be laid down shall be for an Introduction to the rest which are to follow, which is this.

*Propos. 1.* What is here represented should with all seriousness, and diligence, be lookt into, and considered, Chap. 40. 4. *Son of Man, behold with thine Eyes, and hear with thine Ears, and set thine heart upon all that I shall shew thee: declare all that thou seest to the House of Israel.* This Command so vehemently urged in so many expressions,

ons, belongs to all Christians; but especially to the Ministers of the Gospel: the external and internal Senses are called upon, and stirred up to attend to what is made known to the Prophet in this Vision, and to take an exact view of it. And surely it may be expected that upon diligent search, accompanied with Prayer, much may be understood of this so dark a Prophecy. 'Tis again prest, Chap. 44. 5. *Mark well, and behold with thine Eyes, and hear all that I say unto thee.* See, and set thine heart, as in the former place it is commanded, behold with thine Eyes the Frame, and set thine heart to know the signification of it: behold with thine Eyes the shadow, and set thine heart upon the substance; and if the heart be set upon these things, it shall be given to know the Mystery of them. This Prophecy then should not be lookt on as unprofitable, or that which cannot be understood. Surely if all Scripture be profitable, then this also; and if all things were written for our learning, then these things likewise, how dark soever they may seem to be. *Luk. 4. 20.* Christ read out of *Isaiab* the Prophet, and then closed the Book and expounded the place to the hearers; saying, *This day is this Scripture fulfilled in your Ears.* And in this the Ministers of the Gospel should be like

like Christ. They should read, and give the meaning of Scripture. But as to this Prophecy, what do the most when they have read it, but close the Book and lay it aside, and are like those reproved by the Prophet, *Isa. 29. 11. The Vision of all is become unto you as the words of a Book that is Sealed, which Men delivered unto one that is learned, saying, Read this I pray thee; and he saith, I cannot, for it is Sealed; and the Book is delivered to one that is not learned, saying, Read this, and he saith, I cannot, for I am not learned.* The Preachers excuse is, the Book is Sealed: the Peoples, we are not learned; but God hath not Sealed it, therefore let not Men Seal it, either to themselves, or others. God saith, *Behold with thine Eyes, and set thine Heart to all that I shew thee.* Let not any then shut their Eyes, and turn away their Hearts, from these so admirable and glorious discoveries. For, as God hath not said to the Seed of *Jacob*, *Seek you me in vain*, so he doth not here say, *See in vain.*

*Prop. 2.* What is in this Prophecy given forth as a Precept, and as shewing what ought to be, is to be taken under the notion of a Promise, and as declaring what shall be in the glorious state of the Church here set forth: as *Chap. 45. 9. O Princes of Israel, remove violence.* Now, as Prin-  
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ces at all times ought, so then the Princes of *Israel* shall remove violence according to that promise, *Isa. 60. 18. Violence shall be no more heard in thy Land.* Chap. 44. 24. The Priests shall judge according to my judgments. Though 'tis their duty, yet it hath not been always their practice. But in the estate of the Church here foretold, it shall be as their duty, so their constant practice. *Plato* gave an Idea of a Commonwealth, not such as ever was in the World, but such as ought to be. Now here we have an Idea of a Church, and Commonwealth, not only which ought to be, but also which shall be.

*Prop. 3.* In this Prophecy one and the same Church is set forth, by these two representations of a Temple, and City. By the Temple is set forth a pure and glorious Church constituted according to the mind of God, wherein he shall be purely worshipped. In it shall be the true worshippers, who shall worship the Father in Spirit, and in Truth. The Father seeketh such to worship him, and here they shall be found. By City is meant the same Church, as a Spiritual and Heavenly Commonwealth. As the same People of *Israel* were a Church, and Commonwealth, so as that all that were of the Church, were also of the Commonwealth of *Israel*, and all of the

the Commonwealth were of the Church; so will it be in this time, and state here foretold. In this Temple Christ is the High Priest, and Priest upon a Throne, Ministring for Men in things pertaining to God. In this City he is a King. In the Temple he is head of Saints as a Church, leading them in, and out; and being in the midst of them, Chap. 46. 10. giveth Counsel, Life, Grace, strength, and acceptance to all. As the Heart is in the midst of the Body, the Fountain of Life; as the Sun is in the midst of the Planets, giving light to all, so is Christ in the Church. And in the City he is head of the same Saints, as a Commonwealth.

*Prop. 4.* The Church which is here set forth as a Temple, and City, is that glorious Church which shall be after the calling of the *Jews*: even that Church whose Windows shall be of Agates, and Gates of Carbuncles, and all her Borders of pleasant Stones. And, as this is meant of the Church of the *Jews* when they shall be called, so therefore it is described by a Temple like the Temple at *Jerusalem*, and by *Jewish* Rites and Figures. The substance is given forth under the names of the Shadows, and the holy Spirit speaking of the things which shall concern the *Jews*, speaks to them in the *Jews* Language. That the  
Church



Church of the *Jews*, when they shall be called, is here meant appears, because the names of the Tribes of *Israel* are mentioned as having Portions in the Land, and Gates in the City; and the strangers, that is the fulness of the *Gentiles*, who shall be brought in, shall have an Inheritance with them.

*Prop. 5.* There is an outer, and an inner Temple mentioned in this description. The outer Temple with its Courts and Gates, and the Chambers of the Courts and Gates are described, Chap. 40. and 41. And the building of the separate place, Chap. 41. 13. which is there called the Inner House, and Inner Temple, V. 15. and 17. In this Inner Temple are North and South Chambers, even many Mansions. Here are Priests which approach to the Lord, and eat the most holy things. Without in the Outer Temple are Ordinances, which are holy things; but in the Inner Temple the most holy things are eaten; that is, Christ himself in a Beatifical Vision of him. Here is also a City described with its Gates, and without that Portions for the Tribes of *Israel*; each Tribe having a Portion in the Land, and a Gate in the City. Now what doth this signify, but that there will be a Church?

1. In the City New *Jerusalem*, and in the

the Inner Temple, that is the Church Triumphant, consisting of Saints come up to the measure of the stature of the fulness of Christ. Of Saints, I say, both raised and coming with Christ; and also of those which shall be then changed.

2. It shews that there will be Churches also without the City, consisting of Saints, which shall have Portions in the Land: and Churches of the Outer Temple, and Saints in the Chambers of the Courts, and Gates, as well as in the Inner Temple. Those in the Chambers of the Courts, and Gates, and outer Temple, shall have the perfection there required, and that measure of light and holiness, which shall be due to that state; and shall perform the service which shall be required of them in that station. And these Churches without shall have Gate-holiness, Court-holiness, Court-attainments, and Outer Temple Perfection, Communion, and Comforts. And the others shall have Inner-Temple holiness, Perfection, and Consolations. The like may be said of the City. There is the beloved City, *New Jerusalem*, *Rev. 20. 9.* And there is the Camp of the Saints, like the Camp of *Israel*, when the Tribes marched, and pitched in order about the Tabernacle, and is set forth by the same word *κατασκήνωσις* which is in the *Septuagint* to set

set forth the Camp of *Israel*. This Camp will consist of called *Jews*, and converted *Gentiles*, even the Nations of them which shall be saved, and shall walk in the light of the New *Jerusalem*. For New *Jerusalem* light shall fill the breadth of the Land of *Immanuel*, and every little Chamber of the Gates hath a Window to let in New *Jerusalem* light into it: This Camp of the Saints will be *urbs mobilis & castrensis*, a movable and Tent City; and the New *Jerusalem*, *urbs fixa*. The former will answer the Church of *Israel* dwelling in Tents, and the latter the state of that Church when *Jerusalem* was the City chosen of God to place his Name in. So then there will be at that time when the *Jews* shall be called, Saints in two different states, that is, glorified, and not glorified. That there will be glorified ones, shall be after proved. And that there shall be some not glorified, I shall prove by this Argument. There will be marrying, and begetting of Children in that time, which cannot be among the raised Saints; for they marry not, neither are given in marriage; therefore there must be Saints in an inferiour state, among whom this will be. And that some Saints shall beget Children then, is evident from Chap. 47. 22. *Ye shall divide the Land by Lot for an Inheritance unto you, and to the strangers that*

that sojourn among you, which shall beget Children among you, and they shall be to you as born in the Land among the Children of Israel. This likewise is manifest from Isa. 59. 20, 21. The Redeemer shall come to Sion, and unto them that turn from transgression in Jacob. As for me, this is my Covenant with them, saith the Lord, my spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed from henceforth, and for ever. This Promise concerns the Jews when they shall be called; for by this the Apostle proves their calling, Rom. 11. 26. Now after their calling they shall have Seed, and Seeds Seed. Isa. 60. 15. I will make thee the joy of many Generations. Isa. 61. 9. Their Seed shall be known among the Gentiles, and their Off-spring among the People. Isa. 65. 23. They shall not labour in vain, nor bring forth for trouble; for they are the Seed of the blessed of the Lord, and their Off-spring with them. The Promise is to them, and their Off-spring, who shall all be sanctified ones, and the blessed of the Lord. The Curse of Adam shall not then rest upon any of the Saints Children, but they shall all have the blessing of Abraham.

Prop. 6. This Temple and City, this Church and Common-wealth, will be  
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constituted, and framed according to an Heavenly pattern; *Moses* did all according to the pattern in the Mount; and *Solomon* built the Temple after the form which was shewn to *David* by the Spirit, 1. *Chron.* 28. 12. So Christ shall build this Temple according to the Heavenly Pattern. All shall be done by line and measure, and every part shall have its due proportion, so that it will be a spiritual House fitly framed, growing into an Holy Temple. Chap. 40. 3. *Ezekiel* saw a Man, whose appearance was as Brass, with a line of Flax, and a measuring Reel. This is Christ, who shall do his Work exactly, and according to rule.

*Prop.* 7. There were some things commanded to the *Jews* of old, which are not mentioned in the description of this Temple and City, and the not mentioning of them with other Jewish Rites and Ordinances here spoken of, doth argue the perfection which the Church here described shall have, above what it had under *Moses*, or any time since. Now to shew this, consider,

1. There was a Candlestick for light, both in the Tabernacle and Temple, much is spoken of it, as *Exod.* 25. 31. and in other places, this was a type of Gospel Churches, which are called Golden Candlesticks. *Rev.* 1. 20. and the two Witnesses

nesses are called two Candlesticks, *Rev.* 11. 4. A Candlestick is to hold forth light in a dark place. And when Gospel Churches are called Candlesticks, it notes Churches which shall be in a time of darkness, when a Candle is useful. Thus in *John's* time there was much darkness upon the face of the Earth. *Job.* 1. 5. The light shineth in darkness. And the two prophesying witnesses are lights, shining in darkness. Heathenish, Mahometan, and Antichristian darkness hath covered the greatest part of the World; and the few witnesses of Christ have been Candlesticks holding forth the true light in a dark time and place. But in the description of this Temple and City we read nothing of a Candlestick, or light of a Candle. Whence may be concluded, that the state of the Church here foretold, will be much more glorious in respect of light and knowledge, than as yet it hath been: *Rev.* 22. 5, it's said the new *Jerusalem* hath no need of a Candle. And then even in the portions of the Tribes that will be made good. *Isa.* 30. 26. The light of the Moon shall be as the light of the Sun, and the light of the Sun sevenfold: that degree of Scripture light which now shines in the World, being compared with that which shall shine hereafter, is but as the light of the Moon

Moon to the light of the Sun; 'tis but as the  
 lesser light ruling the Night: but then it  
 shall be as the greater light ruling the Day.  
 And as now is a time of much darkness in  
 the World, so a great matter of comfort  
 it is, that we may say as the Apostle,  
*Rom. 13. 12.* The Night is far spent, and  
 the Day is at hand. The night in which  
 Antichrist reigns, and wild Beasts are a-  
 broad seeking their Prey, is very far spent,  
 and the Day of the Son of Man is at hand.  
 And when this Day comes, the Church  
 shall be no longer a Candlestick, but a  
 glorious light upon the top of a Moun-  
 tain: and all Heathenish, Mahomitan,  
 and Antichristian darkness shall pass a-  
 way, and the Earth shall be filled with  
 the knowledge of the glory of the Lord,  
 as the Waters cover the Sea; there shall  
 be abundance of light, and knowledge:  
 Idols shall be abolished, and there shall  
 not be Atheism in the World. As there is  
 not Atheism in Hell, but Devils and  
 damned Spirits know there is a God; so  
 in this time of such glorious light, there  
 shall not be Atheism amongst the uncon-  
 verted ones in the World. And this is  
 a reason why the Devil endeavours so  
 much to fill the World with Atheism now,  
 because he knows his time is short, of being  
 ruler of the darkness of this World, and



the day is at hand, in which the Earth shall be filled with the knowledge of the glory of the Lord; and when the Morning of this Day shall come, then the wild Beasts shall lay them down in their Dens, and not hurt, nor destroy in all the holy Mountain of God. And men shall be ashamed to commit those abominations which now the World is so full of. They that be drunken, are drunken in the Night: but in that Day they shall be sober, and civilly, and morally good, who shall be without saving grace.

2. There were Laws given to the Jews concerning Lepers, both for the tryal of them, and removing them from the Camp, when pronounced unclean; and it was supposed there might be a Leper of the House of *Aaron*, *Lev. 22. 4*. Thus hitherto it hath been in the Church. Much of spiritual leprosie hath been found there, and even amongst those of the seed of *Aaron*: but we find not any thing here of such Laws. What may be concluded hence, but that at this time there will be no Lepers in *Israel*? Spiritual Leprosie shall not appear amongst any in Churches, to occasion their removal from them, *Rev. 21. 27*. In the new *Jerusalem* shall be nothing that defileth.

3. There was a Law about blessing, and cursing,



curfing, in *Israel*. *Deut.* 27. 12. The bleffings were to be pronounced from *Gerizzim*, and the curses from *Ebal*: but we find not any command here for curfing any in *Israel*. There will be in that Day bleffing, but no curfing in *Israel*. *Jerem.* 31. 23. It fhall be faid, The Lord blefs the O Habitation of Juftice, and Mountain of Holinefs. But, as it is *Rev.* 22. 3. there fhall be no more curfe. All fhall have the bleffing of *Abraham*, and none the curfe of *Ishmael*, to be caft out. There fhall not be an *Anathema Maranatha* for any in the Church then.

4. There were Laws about the redemption of inheritances, *Lev.* 25. 25. If thy Brother be waxen poor, and fell his poffeffion, and any of his Kin come to redeem it, then he fhall redeem that which his Brother fold: but we read not any thing here of felling, or redeeming inheritances; becaufe no brother fhall at this time wax poor, and fell his inheritance. Now 'tis, as Chrift faid, *the Poor ye have always with you*; but then there fhall be no poor in the Land. They that obtain that Kingdom which is to come, fhall have all other things added to them. Chrift will not be then Hungry, Naked, Sick, or in Prifon in any of his Members.

5. There were Laws concerning fuch as had familiar Spirits, and were Wizards,

*Lev.* 20. 27. A Man, or a Woman that hath a familiar Spirit, or is a Wizzard, shall surely be put to death; but at this time there shall not be such in the Land of *Immanuel*: nay not amongst the unconverted ones. Evil Spirits shall not be Familiar Spirits to any then, for they shall be all bound, and shut up in the bottomless Pit.

6. There were Laws for tryal of Jealousie, which was with the bitter water that caused the curse, which the suspected Woman was to drink. Now as among the Tribes in the Land, and among the sacred Nations, there will be Marrying; so none that shall defile themselves, either by Fornication, or Adultery. No Adulteres, or Effeminate shall be in that Kingdom of God, but all shall possess their Vessels in Sanctification, and Honour.

*Prop.* 8. This will be a time in which God will honour those that honour him, which is promised, *1. Sam.* 2. 30. and in this time, and state of the Church, it shall be eminently made good. This may be concluded from *Chap.* 44. 16. The Priests, the Levites, the Sons of *Zadok*, which kept the charge of my Sanctuary, when the Children of *Israel* went astray from me, they shall come near to minister unto me. As for the Levites that went astray after Idols, and made the Children

of *Israel* go astray, they shall bear their iniquities, and not come near to do the Office of a Priest, v. 10. 13. but I will make them keepers of the charge of the house.

Here two things are to be opened.

1. What this hath reference to under the old Testament; that is, when did the sons of *Zadock* shew themselves faithful in keeping the charge of the Sanctuary, and when did the *Levites* go astray themselves, and cause *Israel* to go astray?

2. What this foretels, in reference to the times here meant?

For the first, Let it be considered who were the *Levites* going astray, and when, and how they went astray; and next, wherein the faithfulness of *Zadock*, and his Sons appeared.

As for the *Levites* that went astray, they were those of the stock of *Eli*. It's said of his two sons *Hophni* and *Phineas*, they were Sons of *Belial*, and knew not the Lord, and therefore God denounced a Judgment, 1. *Sam.* 2. 30. I said that thy House should walk before me, but now be it far from me. And upon this God said, v. 16. I will raise me up a faithful Priest; which was fulfilled when *Abiathar* followed *Adonijah*, and *Zadock* was made Priest in his room.

And those *Levites* went astray in two things.

1. *Eli's Sons* made a God of their Belly, and offered to that Idol what was brought to be offered to the Lord. Their custom was, 1. *Sam.* 2. 13, 14. when any Man offered Sacrifice, the Priests Servant came while the Flesh was in seething, with a Fleshhook of three Teeth, and struck it into the Pan, and all that the Fleshhook brought up, the Priest took to himself, v. 15. Thus the Sin of the young men was very great, for Men abhorred the offering of the Lord.

2. *Abiathar* who was of the stock of *Eli*, went after *Adonijah*, and no doubt drew some other of the *Levites* with him, and by this the iniquity of *Eli's House* came to be full, which brought the Judgment threatened, as we see 1. *King.* 3. 27. *Solomon thrust out Abiathar from being Priest, that he might fulfill the word of the Lord which he spake concerning the House of Eli.*

Next, as touching *Zadock's* faithfulness, that was seen in his keeping with *David*, and anointing *Solomon*, 1. *King.* 1. 39. and many faithful Priests descended from him, as *Jehoiada*, whose faithfulness was eminent in hiding *Joash*, and after bringing him forth, and giving order for the slaying of *Athaliah*. *Mat.* 23. 35. mention is made of *Zacharias*, who was slain betwixt the Temple and the Altar. *Ezra* also was of the posterity of *Zadock*, *Ezra.* 7. 2.

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2. As for what this foretells, observe these particulars.

1. When Idols shall be abolished, many that have gone after them may find mercy and favour. *As for Idols, they shall be abolished, Isa. 2. 18.* But many that go after them may be spared, *I will make them keepers of the charge of the House. Psal. 99. 8. Thou sparedst them, but tookest vengeance of their inventions. 1 Cor. 3. 15. If any Mans work shall be burnt, he shall suffer loss, but he himself shall be saved.*

2. Those to whom God will vouchsafe any favour after their goings astray, must be convinced of their sin therein, and lay it to heart. *Exek. 43. 11. If they be ashamed of all they have done, shew them the pattern of the House; so if ashamed, they shall keep the charge of the House*

3. God will in the times of restitution have a faithful Ministry, according to his own heart, which shall keep the charge of his Sanctuary; and neither Levites, nor any of the House of *Israel* shall go astray after Idols any more. There shall not be an *Adonijah*, or an *Abiathar* to go after him; but there shall be Sons of *Zadock*, that is, faithful Priests, following the true *Solomon*. *Jer. 3. 15. I'll give Pastors after mine own heart.*

4. It seems that in the New *Jerusalem*

there may be different degrees of glory. *Zadock* and *Abiathar*, some Levites that went astray, and the Sons of *Zadock* may meet there, but not in the same degree of glory, as appears *Chap. 44. 14. 16.* *David* had his worthies, who followed him in the Wilderness, and some did more valiantly than others: And when *David* came up out of the Wilderness unto the Throne, he conferred honour upon all, though not in the same degree. *2 Chron. 11. 20, 21.* *Abishai* had a name among the three, and was more honourable than the two, and he became their Captain; however he attained not to the first three. So *V. 25.* *Benaiah* was honourable among the thirty, but attained not to the first three; and *David* set him over his Guard. Now this may be lookt upon as typical. Christ will honour all his Servants, but most his most eminent, and faithful Servants. We read in relation to this time, of Rulers over ten Cities, and Rulers over five Cities, *Luk. 19. 17.* according to the greater, or lesser number of Talents given, and gained. When the Mother of *Zebedees* Children askt of Christ, that one might sit at his right hand, and the other at his left in his Kingdom, he replied, *Can ye be baptized with my Baptism, and drink of my Cup.* And farther saith, *That to sit at his right hand, and left, shall be given*

given to those for whom it is prepared. Whence it follows that there are different degrees of glory in Christ's Kingdom; and those that do, and suffer most for Christ, shall have greater degrees of glory; not that doing, or suffering doth merit, but thus shall they be rewarded by Grace.

Thus in these eight Propositions some things have been insisted on, which relate both to the City, and Temple. In the next place they shall be handled apart. And first what concerns the Temple, with the Courts and Gates; and those that worship, and minister in it. And then what concerns the City, and the Portions of the Tribes in the Land. Concerning the Temple, let some things be considered in the general, and some things more particularly.

The more general considerations are these.

*Consid.* 1. The Church is here set forth in its exalted state, and as very eminently, and visibly glorious: For it is a House upon the top of a Mountain, Chap. 43. 12. And is here set forth in its Mountain estate; according to that Prophecie *Isa. 2. 2. The Mountain of the Lords House shall be exalted above the tops of the Mountains.* It shall be a Mountain above all Mountains, a Mountain exalted, and established in its exalted

state. The Church shall not be then in a Wilderness, nor low in a low place, not in Dens, and Caves of the Earth, but on the top of a Mountain. There is a time when the Saints are to glorifie the Lord in the Fires, or in the Valleys, *Isa. 24. 15.* The Man of sin hath been upon a Mountain, and the true Church of Christ in the Valleys, and in the Fire ; but glorifying the Lord in the Valleys, and enduring the fiery tryals, it shall be glorified on the top of a Mountain, and be for ever above, and no more beneath. And as the Saints always are, so then they shall appear to be, the excellent ones of the Earth, and they that despised them shall bow themselves down at the Soles of their Feet, and shall call them the City of the Lord, the *Sion* of the holy one of *Israel* ; and God will make them the joy of many Generations, *Isa. 60. 15.* As the Church shall be in a glorious and quiet estate, so shall it continue in it many Generations.

*Consid. 2.* Here is a place prepared to receive, and a Table to entertain all that come to this House. No sooner within the Gate, but there is a Chamber to receive them. Once the Son of Man had not where to lay his Head ; but he will provide better for his Servants. The *Shunamite* said to her Husband, *Let us make a Chamber*  
ber



ber on the Wall, and set a Bed, and a Table, and a Stool in it, which was to entertain *Elisha* the Prophet, 2 *King.* 4. 10. This is Christs care for all that come to this House. And they that shall be Planted in these Courts of the House of the Lord, shall grow and flourish in them: And as 'tis said, *Psal.* 84. 7. *They go from strength to strength, or from Company to Company.* So they that come to this House, shall go from the Company in the Chambers of the Gates, and Outer Temple, to the Company in the Inner Temple. So coming to this House upon the top of the Mountain, shall at last get to the top of glory in it.

*Consid.* 3. Many things in the frame of this building are four square; the whole building is so described, each side being five hundred Reeds. Thus it was in *Solomons Temple*, 1. *King.* 7. 5. All the Doors, Posts, and Windows were four square, so here the Chambers are so, one Reed long, and one Reed broad. So the Posts, Chap. 41. 21. The Altar, Chap. 43. 10. The holy oblation of Land, Chap. 48. 20. Thus *Rev.* 21. 16. the City lyeth four square. Which may signifie thus much.

1. Churches, and particular Saints shall agree with their rule, and be fitly and exactly framed as they ought to be; they shall

shall be like Christ, and conformed to his will. Things of a four square figure are made so by a square rule. Churches shall at last be framed according to their rule, which is the word of God. Churches shall be four square Churches: Saints shall be four square Saints, made after God, and shall bear the Image of the Heavenly *Adam*, even as they have of the Earthly. They shall be at last as throughout like the Heavenly *Adam*, as ever they were like the Earthly *Adam*.

2. Churches and Saints shall be like one another, all four square, all figured alike; there shall be at last an Uniformity of Churches, and of all Saints; they shall all serve the Lord with one consent; and when all shall agree with their rule, then shall they agree one with another.

3. Churches, and Saints in them, shall be like themselves. As like Christ, like one another; so like themselves: not subject to declinings, and decays, as now they are. All shall be growing onwards towards perfection, and none shall back-slide. Round things are easily turned this way or that way, but what is of a four square figure lies firm. All will be firm and stable in the Church here set forth. Saints will not be like *Reuben*, unstable as Water; or double minded Men, unstable in their

their ways; but like *David*, who said, my Heart is fixed, O God, my Heart is fixed. It is a good thing that the heart be established with Grace, *Heb. 13.9.* And at this time the Lord will perform this good thing, in establishing the Hearts of all his People with Grace, so that they shall not fall from their own steadfastness; but he that is righteous, shall be righteous still, *Rev. 22. 11.*

*Consid. 4.* A Sabbath will be observed in this time when the *Jews* shall be called, both by them, and the saved Nations. Chap. 46. 1. mention is made of six working Days, and of the Sabbath Day: not a *Jewish*, but a Gospel Sabbath, the first Day of the Week; which is conceived to be hinted, Chap. 43. 26, 27. Seven Days shall they purge the Altar, and when these Days are expired, it shall be that upon the eighth day, and so forward, the Priests shall make your burnt-offerings, &c. when the seven days are expired, and so the seventh which was the *Jewish* Sabbath ended, then upon the eighth Day, the first day of the week, which is the Christian Sabbath, shall the Priests make your burnt offerings. And so forward, that is, upon every first day after the ending of the *Jewish* Sabbath. Now the Sabbath mentioned Chap. 46. 1. is this eighth day, so called in relation to the seven expired, but the first day of the week, to be observed by the *Jews* when they

they shall be called. This of the Sabbath may well be taken in a literal sense; for we ought not to leave the literal, and go to a mystical sense, when there is no necessity for it. What is spoken of the new Moon, must be taken in a mystical sense, because that was an observation purely shadowy, and ceremonial; but not so the Sabbath. Let it be owned then as a truth, that a Sabbath shall in this glorious state of the Church be purely kept. True in the new *Jerusalem* there will be a perpetual Sabbath; but not so amongst the tribes in the Land. As *Adam* in Paradise had work to do; and if he had continued in his innocence, should have wrought the six days, and have kept the Sabbath; so shall the Saints do in the times of restitution, for they will be restored to the doing of that which *Adam* should have done. As they shall be restored to privileges, so to the performance of duties, of which the exact keeping of a Sabbath is one. And for the farther clearing of this so considerable a truth, let *Isa.* 58. 13, &c. be compared with this place of *Ezekiel*. If thou shalt call the Sabbath a delight, the holy of the Lord, &c. Where observe, that several great and precious promises are made to the *Jews*, and the keeping of the Sabbath is the condition, upon which the accomplishment of them doth depend. And

these promises were not fulfilled at the return of the *Jews* from *Babylonish* captivity, or at any time since, but shall be fulfilled when the *Jews* shall be called. Let the particulars be well weighed. v. 8. Then shall thy light break forth as the Morning, and thine health shall spring forth speedily. What light is this, but that, mentioned, *Isa.* 60. 1. Arise, and shine, for thy light is come, and the glory of the Lord is risen upon thee. The *Jews* have been long in Darkness, but the glory of the Lord shall at last be revealed, and the vail shall be taken from their hearts that they may see it. And thy righteousness shall go before thee, that is, The Lord thy righteousness. This then respects the time when the *Jews* shall be called by this name, which hath not been yet; for they at Christs first coming, went about to establish their own righteousness, and did not submit to the righteousness of God; they would not then be called by this name. And farther, 'tis said, the Glory of the Lord shall be their rereward. It shall be with them as with the *Jews* in the Wilderness, when they had the Cloud and Smoak by Day, and the shining of a flaming Fire by Night; which when *Pharaoh* pursued them, was their rereward, v. 10. Then shall thy light rise in obscurity, and thy darkness be as the noon Day. The

*Jews*

*Jews* are under darkness within, and without; darkness covers their Hearts, and their state; for they lye hid in obscurity and darkness, and none knows where the ten tribes are; but at last they shall be brought forth to the wonder of the world: for it shall be said, These, where had they been? *Isa.* 49. 21. v. 12. They that shall be of thee, shall build the old waste places, and raise up the foundations of many generations. When they returned from *Babylon*, they were the foundations only of one generation of seventy years, that were raised up. This promise then must look further, v. 14. I will cause thee to ride upon the high places of the Earth, not only of *Canaan*, but of the Earth. And lastly, I will feed thee with the Heritage of *Jacob* thy Father. Which intimates the calling, and gathering of the ten tribes also. When the *Jews* returned from *Babylon*, they were fed only with *Judah's* inheritance. For the ten tribes did not then return, which may be proved from *Hos.* 1. 6, 7. I will no more have mercy upon the house of *Israel*, but will utterly take them away. But I will have mercy upon the house of *Judah*, and will save them by the Lord their God. Therefore when *Judah* was saved from *Babylonish* captivity, *Israel* was not saved. But at last *Judah* and *Israel* shall

shall be saved together, v. 11. Then shall the children of *Judah*, and the children of *Israel* be gathered together, and appoint them one head; and then they shall be fed with the heritage of *Jacob*. 'Twas the whole Land of *Canaan* which was *Jacobs* heritage, which he devided amongst his twelve Sons. And how exactly doth this agree with *Ezekiel's* Prophecie about the division of the Land amongst the twelve tribes, which shall be fed with the Heritage of *Jacob* their Father. Its most evident then that these promises are to have their accomplishment when the *Jews* shall be called. But observe what must be done by them. If thou shalt call the Sabbath a delight. Therefore, first a Sabbath will then be kept, even a Christian Sabbath by the *Jews*. And if a Sabbath was to be kept by *Adam* in Paradise, if it was to be observed from the beginning, and shall be by the *Jews*, when called; if the Church, in the times of restitution of all things, shall keep a Sabbath, how much more is it now to be done, when Saints have so much need of it. The Sabbath is made for man, that is, for mans benefit, and advantage secondarily, as principally for Gods glory, that he might be praised for the works of the six days; and the Christian Sabbath is to be kept, that God may be glorified for the work of redemption,  
and

and of a new creation. And when the new Heavens and new Earth shall be created, there will be a new command for it, like that new command of Love, *John* 13. 34. And then the Saints shall say, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast Created all things.* In the beginning, the Heavens and Earth, and all the Host of them; and now the new Heavens, and Earth are finished, and all the Host of them. *And for thy pleasure they are, and were Created, Rev. 4. 11.* All things in the beginning were Created, and now he that sits upon the Throne hath made all things new. And as a Sabbath will be kept by the *Jews*, so, in a most strict manner. If thou shalt call the Sabbath a delight. Many keep a Sabbath now, but do not call it a delight. But then it shall be the Saints delight. Next, The holy of the Lord. The *Jews* shall acknowledge it to be *Jure Divino*. They shall not look upon it as a Human Institution, and call it the holy of Men, but the holy of the Lord; because made holy by him. And also holy to the Lord, honourable; and shalt honour him, not doing thine own works, nor finding thine own pleasure, nor speaking thine own words; which now even the best are too apt to do.

*Confid. 5.* A Passeeover will be kept in  
the



the Kingdom of God. *Ezek. 45. 21. In the first Month, in the fourteenth day of the Month, ye shall have the Passeeover, a Feast of seven days; and in that day shall the Prince prepare for himself, and the People of the Land, a Sin offering, and a Burnt-offering, and a Meat-offering, V. 22, 23, 24. Christ and the Saints shall keep this Passeeover, and Feast together. Compare herewith Luk. 22. 16. Where, after Christ had declared his earnest desire to eat of that Passeeover, he adds, I will not any more eat thereof, till it be fulfilled in the Kingdom of God.* 'Tis observed by *Ainsworth*, on *Exod. 12. 11.* that seven famous Passeeovers are Recorded in Scripture. The first that which *Israel* kept in *Egypt*, *Exod. 12.* The second in the Wilderness, *Numb. 9.* The third when the *Israelites* first entred into *Canaan*, in the Valley of *Achor*, *Josh. 5. 10.* The fourth in the Reformation of *Israel* by King *Hezekiah*, *2 Chron. 30.* The fifth under *Josias*, *2 Chron. 35.* The sixth by *Israel* returning out of *Babylon*. The seventh by Christ, and his Disciples. And we may observe how the true Gospel Passeeover came in the room of the Legal Passeeover, and what times, and occasions, answerable to the former, there have been, and will be, for keeping a Spiritual Passeeover.

1. The true Passeeover hath been slain in  
*Egypt.*

*Egypt.* 1 Cor. 5. 7. *Christ our Passeeover is sacrificed for us.* And as the *Israelites* having the blood of the Lamb upon their doorposts, the destroying Angel past over them. So Believers having the Blood of sprinkling upon them, may be sure that wrath and vengeance shall pass over them: and they may, and ought to keep the Feast by rejoycing in the Grace of God towards them, and in their peace with him, and also in hope of the glory of God: and should abundantly bless God for giving Christ for them: so should they keep the Feast.

Q. *But how was Christ our Passeeover slain in Egypt?*

A. There is that which is spiritually called *Sodom* and *Egypt*, where also our Lord was Crucified, *Rev.* 11. 8. The great City there spoken of is *Rome*, and by a *Synecdoche* is put for the *Roman* Jurisdiction, which then did extend it self over *Ju-dea*; and by the *Roman* Power was Christ Crucified: for the *Romans* way of putting to death, was Crucifying. So Christ was slain in *Egypt*, spiritually so called, that is, in the *Roman* Dominion.

2. A spiritual Passeeover hath been kept in the Wilderness. For the Church hath been driven into the Wilderness by Anti-christ, and there hath been preserved, and nourish-

nourished ; being fed with Angels Food. And much experience of Gods goodness hath been given for Meat to the People Inhabiting the Wilderness. So that even here the Saints have had the great privilege of keeping the Feast, and eating their spiritual Paschever, whereby the Woman hath been nourished in the Wilderness.

3. There have been some times of Reformation, and of the Gospels prevailing ; and some enlargement of the Church from Antichristian Tyranny, and Bondage, and thereby a ground of keeping the Feast ; as in the times of *Hezekiah*, and *Josiah* ; all being the Fruit of Christ their Paschever, Sacrificed for them.

4. The calling of the *Jews*, and the glorious estate of the Church in that time, is believed, and waited for ; and not in vain ; for the Valley of *Achor* shall be given them for a Door of Hope, and Vineyards from thence ; and then there will be a time for the *Jews* keeping this Paschever, and Feast, with the unleavened Bread of sincerity, and truth.

5. *Babylon* must fall, and be destroyed for ever ; and the Churches Redemption, which draws nigh, will come. The Man of sin hath been consuming by the Spirit of Christ's Mouth, and will shortly be destroyed by the brightness of his coming ;  
and

and Christ shall take to himself his great power, and reign. And then shall the Passeeover be fulfilled in the Kingdom of God, and the Prince and People of the Land shall eat it together. And as Christ, and his Disciples, had a Personal Communion in eating the typical Passeeover, so shall they in eating the true Passeeover.

*Q. But how shall Christ, being the Passeeover, eat it.*

*A.* The Saints shall eat this Passeeover, and keep the Feast, and Christ with them. Saints shall eat it by looking on Christ, as once slain for them. They will rejoice in what Christ hath done for, and is to them, even Wisdom, Righteousness, Sanctification, and Redemption. And then Christ also will keep the Feast; that is, he will rejoice with the Saints, as having been their Passeeover, slain for them, and as having by his Spirit made them new Creatures. The benefits of his death, and meditation, and blessings of his Kingdom, which then the Saints shall be partakers of, will be his great delight; and as a Bride-groom rejoiceth over the Bride, so will Christ over the Saints. They shall eat, and rejoice in what they receive from Christ; and he in what he gives to them. And as he said, 'tis more blessed to give, than to receive; so shall he rejoice more in what he gives to the Saints,

Saints, than they can in what they receive from him. And as Saints shall offer praise, so Christ with them. Once he said, Father, I thank thee, that thou hast revealed these things to Babes. So at this Feast will he say, Father, I thank thee for my Kingdom, and that these are with me in it, having been brought out of great tribulation. I thank thee that all mine Enemies being made my Foot-stool, these are with me on my Throne. And for a close of this Particular, consider how Christ shall prepare for himself, as well as for the People of the Land, a Sin-offering, and Burnt-offering, &c. This doth not intimate that Christ hath sin of his own to expiate, but because he shall, as hath been shewn, eat this Passeever with the Saints in the Kingdom of God; therefore he is said to prepare for himself, as well as for the People of the Land. Christ prepares joy and gladness for himself, when he prepares good for the Saints.

Thus much of the Passeever. We read also of the Feast of seven days, Chap. 45. 25. but nothing of Fasts. This will be a time of joy and gladness, and sorrow and sighing will flee away. The Bride-groom will be with the Saints, and therefore they shall not fast.

But as we read, *Zach. 8. 19. The Fast of*

of the fourth Month, and the Fast of the fifth Month, &c. shall be joyful Feasts. And this shall be, when many, and strong Nations shall seek the Lord in Jerusalem, v. 22. Now it being shewn how a spiritual Passover will be kept in the Kingdom of God, it may not be judged impertinent, to add something for the opening of another Scripture, which hath near affinity with this; and that is, *Mat. 26. 29. I will not drink henceforth of this Fruit of the Vine, till I drink it new with you in my Fathers Kingdom.* Of this Fruit, which doth not intimate that the Fruit of the Vine, taken in a proper sense, shall be drunk in that Kingdom of God, which shall be in the New Jerusalem, but that which shall have some analogy, or likeness with it. For clearing this consider that,

1. Christ is called a Vine, and he is the true Vine, as he saith, *John, 15. 1.*

2. The Church is called a Vine, *Psal. 80. 8. Thou hast brought a Vine out of Egypt, thou preparedst room for it, and didst cause it to take deep root.* And when the Jews shall be called, they shall be Planted a noble Vine. God shall prepare room for it, and its Boughs shall spread, and be as the Cedars of God. The Foxes shall be taken that would spoil it, and no Wild Bore out of the Wood shall waste it; and the Lord will

will not only look upon, but come down, and visit this Vine. Thus we see that Christ is a Vine, and the Church is a Vine. And this is a Vine in a Vine. A Vine Planted in Christ the true Vine, having its life, strength, and sap from him. And when he shall look for Grapes from it, 'twill not be in vain ; it shall not bring forth wild Grapes. And next consider, how Christ and the Saints shall drink of the Fruit of the Vine, new in the Kingdom of God.

1. The Saints shall drink, and drink abundantly, of the Fruit of the true Vine, which is Christ. For he appearing in glory, and the Saints seeing him as he is, they shall be abundantly refreshed and satisfied, in those times of refreshing from the presence of the Lord. The Saints drinking now of this Fruit of the Vine by Faith, have joy unspeakable, and full of glory. When they shall drink in the New Jerusalem by Vision, full fruition, and participation of the benefits of Christ, how full of glory will that joy be ? *Psal. 36.8. Thou shalt make them drink of the River of thy pleasures.* A River of Wine shall flow from Christ then, the Streams whereof shall make glad the City of God.

2. As the Church is a Vine, so Christ shall drink of the Fruit of it. For, 1. The

Memory of what Saints now do, and suffer for Christ; will be very grateful, and pleasing to him. For, what shall Christ say then? *Come ye blessed, inherit the Kingdom prepared for you: for I was hungry and ye fed me, I was thirsty and ye gave me drink: and what ye gave me then to drink, is sweet Wine to me now: and this is the Fruit of the true Vine, Christ.*

2. The then holiness, and happiness of the Saints, and their peace, and prosperity, will be Christs great delight. All is the Fruit of the true Vine, being purchased by his Blood. And of his fulness Saints receive, as Branches from the Vine. And then Christ shall rejoice in the glorious effects of his sufferings for the Saints, and take pleasure in their prosperity, procured by his being a Man of sorrows. And once more let *Psal. 36. 8.* be considered, *Thou wilt make them drink of the River of thy pleasures.* There will be in the New Jerusalem a River of pleasures, and these shall be not only the Saints pleasures, but Christs pleasures also. For that River, the Stream whereof make glad the City of God, shall make Christ also glad. And loe, here is the Wine which cheareth God and Man. Such an expression there is in *Jerham's Parable*, *Judg. 9. 13.* It cheareth the heart of Christ, who is God and Man; and it cheareth



eth Saints too. Christ beholding the Saints, shall see of the travel of his Soul, and be satisfied: this is the Wine which he shall drink. And Saints shall delight themselves in the Lord, and be satisfied in seeing him, and have the desire of their hearts; and that is the Wine which they shall drink. And thus as a Passover will be kept in the Kingdom of God, so shall also the Lords Supper; but among the glorified Saints in the new *Jerusalem*, not in signs, but in sight of Christ. And as at the first Institution of the Lords Supper Christ was Personally present with his Disciples, so when it shall be eaten and drupk in this more excellent way in the Kingdom of God, Christ shall be Personally present with the Saints; for he saith, *I will drink in new with you.* And this shall be done,

3. In the Fathers Kingdom. Which is taken two ways.

1. As distinct from the Kingdom of *Christ*, as Mediator; which shall then have being, when *Christ* shall deliver up the Kingdom to God the Father.

2. As the same with *Christ's* Kingdom. For *Christ's* Kingdom is the Fathers, though at last the Fathers Kingdom shall not be *Christ's* as Mediator, but as God equal with the Father. I say *Christ's* is the Fathers. For,

1. The Father gives it to him. *Christ is the Fathers King. I have set my King upon my holy Hill of Sion, Psal. 2. 6. And he hath given him power over all Flesb, John 17.*

2. *and hath committed all judgement to him.*

2. The Father governs the World in, and by *Christ*, as Mediator.

3. The Son rules to the glory of the Father, for he is said to be Lord, *Phil. 2. 11. And every Tongue ought to confess it to the glory of the Father. So Christ's Kingdom is the Fathers, which is here meant, as thus appears.*

1. What in *Mat.* is called the Fathers Kingdom, *Mar. 14. 25. and Luk. 22. 18.* is the Kingdom of God; and the Kingdom of God in the Gospel most usually is taken for *Christ's Kingdom, Luk. 11. 21. The Kingdom of God is within you, or among you: which must be understood of Christ's Kingdom.*

It is to be observed also that what is called the Fathers Kingdom in *Mat.* is called *Christ's Kingdom, Luk. 22. 30. That ye may eat and drink at my Table in my Kingdom.*

2. *Christ's Kingdom* is included in the Fathers, in that Petition, *Thy Kingdom come.* The Prayer is made to the Father, *Thy Kingdom, &c.* Now in this Petition the coming of *Christ's Kingdom* is first desired,

and

and after the Fathers, when Christ shall have finished the work given him to do, as Mediator.

*Confid.* 6. This House with the whole Limit thereof, and every thing belonging to it shall be most holy. Chap. 43. 12. *This is the Law of the House upon the top of the Mountain, the whole Limit thereof round about shall be most holy; And 'tis added to shew the certainty of it, This is the Law of the House.*

*Q. But how a Law?*

*A.* The Law of this House shall not only be a Law shewing what ought to be; for thus 'tis a Law now, and at all times, that all things in the Church should be holy. 1 Cor. 3. 17. *The Temple of the Lord is holy. That is, ought to be so. But also a Law shewing what shall be. There is a Law commanding, and a Law causing that to be which is commanded, like the Law of the Creation, Let there be Light, and there was Light. So God will say, Let this House be holy, and it shall be so. There is the Law in the Word, and the Law in the Heart; and in relation to this time especially God promises, I will put my Laws in their inward parts, and write them in their hearts, &c. The Law in the Scriptures requires obedience; the Law in the Heart inclines to it, and makes it natural and*

pleasant. *Paul said of Timothy, I have no Man like minded, who will naturally care for your state.* So when the Law is in the Heart it will make Men to care naturally for the things of God: I mean with respect to the Divine Nature, which Saints partake of. *Rom. 8. 2.* Mention is made of the Law of the Spirit. Now such will be the Law of this House. The Law of the Spirit, which is mighty in Christ Jesus, shall make the whole Limit of this House holy. *Ezek. 36. 27.* *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgments, and do them.* And here let this farther be taken notice of, and it will be a very comfortable consideration. Not only the Temple and Altar, and those that worship therein are to be measured, but also the Courts both inner and outer, and the Gates and Chambers thereof, all are to be measured and made according to their Pattern, and so most holy. Now compare with this, *Rev. 11. 1, 2.* *Where the Temple and Altar, and those that worship therein are to be measured. But the Court without was not to be measured because it was to be given to the Gentiles, &c.* This sets forth the time of Antichrist's Reign, who was to possess the outer Court. But when the Gentiles thus tread down the Court which is without, there is still a Temple

ple, and Altar, and there are those that worship therein, even a true Church holding Christ the Head, and holding forth the truth as it is in Jesus, and such who worship the Father in Spirit, and in truth. And in this time the holy City must be trodden down forty and two Months. *Jerusalem* in the Letter was trodden down of the *Romans*; and mystical *Jerusalem* hath been trodden down also. As that by the power of *Rome* when Heathenish, so this by the power of *Rome* Antichristian; but Heathenish still; Papists being but Heathens to the true *Israel* of God. This Court trodden down of the Gentiles is cast out, and not measured, being cut off, and separated from the Temple, that is, the true Church of God, by the Reed of the Word, as not belonging to the same. Thus in *John's* Vision the outward Court is not measured, but Heathens possess it. But *Ezekiel* in his Vision sees the outward Court also measured, with the Gates, Thresholds, Posts, and Chambers thereof, and all most holy. What may be concluded hence but that,

1. The state of the Church as it shall be after the destruction of Antichrist, is here set forth. When the forty and two Months shall be ended, the Witnesses raised, and the *Jews* called; for so long as Antichrist remains, he possesses the out-

ward Court, and it is not measured. But being measured, as we see in *Ezekiel's* Vision, the *Gentiles* will be then cast out, and Christ will tread in his anger, and trample in his fury, those who did tread down the Holy City. And this measuring of the outward Court shews, that the times of the *Gentiles* will be then fulfilled; and *Jews* inwardly, and in the spirit, even a true Church shall be in the outward Court.

2. Churches at this time will be pure, yea most holy, even the Churches of the outward Court; for all will be measured. The Wall on the outside of the House, *Chap. 40. 5.* the Stairs, the Gates, the Thresholds, and every little Chamber, *v. 6, 7.* all agree with their Pattern; and so there will not be any Antichristian Church left, but all will be holy, yea most holy. How will this be? Churches will be, as true, so pure, and in a degree of purity above what they have been at any time yet in the World. The Church of the *Jews* in the Wilderness was holy: the measured Churches which have been in the time of Antichrist's Reign, have been holy: and the primitive Church gathered by the Apostles, was more holy than any before, or since. But that glorious Church which shall be after the calling of the *Jews*, being compared with the former, shall be the most

most holy of all. As Christ said of *John Baptist*, *A greater than he hath not risen, notwithstanding he that is least in the Kingdom of God, is greater than he.* So there hath not been a more glorious Church in the World than the primitive was: but the least in the time here meant, will be greater than that. The least of Churches in the time of the new Heavens, and new Earth, will be greater, and more glorious than the best, in the times of the old Heavens, and the old Earth. And why may we not conceive that God is pleased to make use of the names of the Types and Figures, in setting forth this glorious Church, to declare that this spiritual House will be framed as exactly according to an Heavenly Pattern, as the typical House was: and that true holiness will be as perfect, and exact in this, as typical was in that. We know that *Moses* his work was according to the Pattern in the Mount. For he made the Tabernacle, *Aaron's* Garments, and all other things as he was commanded. There was a perfect ceremonial holiness in all. And the Sacrifices were without blemish. Now all things here being given forth under the names of *Mosaical* Rites, and Shadows; this seems to intimate, that true holiness will be as perfect in this time, as ceremonial was in *Moses* his time.

Thus much concerning the general Considerations: the more particular are these following.

*Confid.* 1. All Ordinances will be Gods Ordinances, and Administred according to his Institution, and Command; and none of Mens Ordinances will be added to, or joined with them. Chap. 43. 7. *The place of my Throns, and of the Soles of my Feet, shall the Children of Israel no more defile, in setting their Threshold by my Threshold, and their Posts by my Posts.* There is Gods Door, and Threshold, by which Men are to enter into the Church: and there are Doors, and Thresholds made by Antichrist; and he would not have any to enter, but through his Doors, and over his Thresholds. But in this time of Reformation all these will be taken away, and none shall remain but the Lords. And then not only Ordinances, but the Forms, and Fashions of them; and all their Circumstances, and manner of Administration, will be of divine appointment. The Man of Sin hath taken upon him to form, and fashion, things which concern the Worship of God; and to mend divine Institutions, and to make up what he judges to be wanting in them. He will put a better form upon them, than that in which the Word hath left them to us; and adds many new things of his own inventing.



venting. But observe what is said, Chap. 43. 11. *Shew them the form of the House, and the fashion thereof; and the goings out, and comings in, and the forms thereof. Shew them the Ordinances thereof, and all the forms thereof.* The mentioning of forms so oft, is not a vain repetition. 'Tis to shew that all will be as it ought, both for Substance, and Circumstances. And when it is said, *All the Ordinances, and forms thereof*, it may be meant of the forms of those Ordinances. All in this Church will appear in a Scripture shape, and form; and the Lord will magnifie his Law, and make it honourable; and all Antichristian Laws, and Ordinances, shall be brought into contempt, and shall have the judgment of the great Whore, which is to be hated, and utterly burnt with Fire.

*Q. But will there be such Ordinances as now, in that time, viz. Preaching and Administration of Sacraments? John saith, Rev. 21. 22. That there will not be need of the Sun, or Moon, no need of a Ministry, for the Lord God, and the Lamb, will be the Temple thereof.*

*A.* This is true, as to the New Jerusalem, but amongst the People of the Land, and the saved Nations, there will be Ordinances. They shall have the light of Scripture, and a Ministry holding it forth. Fish-

ers stand upon the Bank of the River.  
 What are these, but Fishers of Men? and  
 do hint a Ministry. A Ministry must be  
 till all the Saints be come up to the mea-  
 sure of the stature of the fulness of Christ;  
 which cannot be said of the People of the  
 Land. And we may not think that the  
 great abounding of Light, and Grace, in  
 that glorious day, will render a Ministry  
 useless, and unprofitable. For as 'twill  
 be a growing time with the People of the  
 Land, and the saved Nations; so a Mini-  
 stry will be the means of their growth.  
 'Tis observed that Christ, who received the  
 Spirit, and not by measure, did yet attend  
 on John's Ministry; which is gathered from  
*John. 1. 26, 27. John Baptist saith, There is one*  
*standing among you, &c.* This was Christ, who  
 then stood among John's Disciples, *He it is,*  
*who coming after me, is preferred before me. Af-*  
*ter me.* In the Greek *tis, imen me*, not *post,*  
*but pone me*, behind me, as a follower of  
 mine. *Mat. 16. 24.* If any will come af-  
 ter *imen me*, so as to be a Disciple, and fol-  
 lower of mine. So this coming after, is of  
 a Disciple following his Master. Thus did  
 Christ, he followed John, and attended on  
 his Ministry. And how was the Ministry  
 magnified by this, when the Lord of glo-  
 ry attended on it. Christ was, as John's  
 Master, so John's Disciple; even as he was  
 David's

*Dauids Lord, yet Dauids Son.* John might have said, as when Christ came to be baptized of him, *I have need to be baptized of thee; so I have need to be taught of thee, and comest thou to me?* But this Christ did also, because it became him to fulfill all Righteousness. And if it became him to do this, how much more doth it become us to do it now? And how much more will it become the People of the Land to do it, when the *Jews* shall be called, who shall then be in a growing state?

And if there shall be a Ministry in that time, then also Baptism. For Christ's Commission was, *Go teach all Nations, baptizing them.* Make Disciples, and then baptize them. If therefore the saved Nations shall be converted by teaching, then they must be baptized. This seems hinted Chap. 40. 38. *At the entries by the Posts of the Gates, they washed the Burnt offering.* And if there shall be Baptism, then also the Lords Supper; which the Tables, on which the Sin-offering is to be slain, may also hint, of which more afterwards.

*Q. Will not the personal coming of Christ put an end to Ordinances?* For the Apostle saith, *As often as ye eat this Bread, and drink this Cup, ye do shew forth the Lords death till he come,* 1 Cor. 11. 26.

*A. The Saints with Christ in the new Jerusalem.*

*Jerusalem* will be above Ordinances, but not the People of the Land. Two things are necessary to carry a People above Ordinances.

1. Christs receiving them to himself, to be where he is. *Joh. 14. 3. I will come again to receive you to myself, that where I am, there ye may be also.* This is the coming which carries a People above Ordinances.

2. Their being with Christ in glory, and made like unto him. Thus will it be with the Saints in the New *Jerusalem*, but not with the People of the Land, till changed, and translated thither. Therefore they may sometimes have a sight of Christ, yet will not hereby be carried above Ordinances; which may be cleared by two Instances.

First, Christ was transfigured on the Mount, and was seen in that glory, in which he shall appear at his second coming. For *Peter* saith, that he, and *James*, and *John*, were then Eye-witnesses of his power, and coming. There were with Christ then *Moses*, and *Elias*, and *Peter*, and *James*, and *John*. *Moses*, and *Elias*, saw his glory, and appeared with him in glory; and so they were above Ordinances. *Peter*, and *James*, and *John*, saw his glory, but did not appear with him in glory, neither was that sight to continue; and therefore notwithstanding

standing this, they were to be under Ordinances. And that they might not think themselves hereby carried above them, there came a Voice out of the Cloud, *Hear him*. After they had thus seen, they were commanded to hear. And we may well conceive that thus it will be in the New *Jerusalem* state. Some will be as *Moses*, and *Elias*, in the presence of Christ; and like him in glory. So the Saints in the New *Jerusalem*. Others will be as *Peter*, *James*, and *John*, who may sometimes see Christ, and yet be under a Command of hearing; so the People of the Land.

Secondly, *Paul* had a sight of Christ after he was received up into glory, 1 Cor. 15. 8. *Last of all he was seen of me also*. And this sight of Christ was with his bodily Eys; even as the other Apostles, and five hundred Brethren had seen him. But notwithstanding this sight, *Paul* remained under Ordinances.

*Confid.* 2. The Members of Churches shall have true Holiness, and Righteousness. *Isa.* 60. 21. *Thy People shall be all righteous.* Chap. 43. 7. *The place of my Throne shall the Children of Israel no more defile.* No Carcass shall be here; none dead in sins shall be admitted into this spiritual House. *Eliashib* was guilty of this evil thing in relation to the material Temple.

ple. *He prepared a Chamber in the Courts of the House of God for Tobiah, which grieved Nehemiah, and therefore he cast the Household-stuff of Tobiah out of the Chamber, Nehem. 13. 7; 8.* But no *Tobiab* shall have a Chamber prepared in the Courts of this House of God; neither shall any of Antichrists Household-stuff be found in this House to defile it. Chap. 44. 9. *No stranger, uncircumcised in heart, or flesh, shall enter into my Sanctuary.* All shall put off the body of the sins of the flesh, and be circumcised to the Lord, both in heart, and flesh, inwardly, and outwardly. They shall be holy in heart, and life, and in all manner of Conversation. There shall not be any, who under a form shall deny the power of godliness. In the latter perillous times it is so, but in the last pure, and peaceable times it shall not be so. *Rev. 22. 3. His Servants shall serve him.* Him, and not their Enemies. Him only, and him throughout. *All shall be an Oblation to God, and shall present their Bodies a living Sacrifice.* Chap. 45. 15, 16. *One Lamb out of the Flock, out of the fat Pastures of Israel for a Meat offering.* Ordinances, and means of Grace shall then be fat Pastures for the Saints to feed in. The Church hath been in the Wilderness, and nourished there, *Rev. 12. 14.* But at last it shall be brought out of the Wilderness.

Wilderness into the fat Pastures of *Israel*: and the Saints feeding in them, shall be fat, and flourishing; whereby he that is feeble shall be as *David*, and he that is as *David*, shall be as the Angel of the Lord. And mark what follows, All the People of the Land shall give this Oblation for the Prince, or be this Oblation to the Prince in *Israel*. And how shall this be? v. 17. It shall be the Princes part to give Burnt-offerings, and Meat-offerings, making good that promise, I will cause you to walk in my Statutes. Now to set forth this more fully. Consider,

1. All the Sacrifices shall be holy, and without blemish. Chap. 46. 4. Lambs without blemish. The Saints of that time shall be Lambs in Innocency, and Lambs without blemish. Now there being much spoken in this Prophecie about Sacrifices, and Offerings, I shall take this occasion to unfold somewhat of the Mystery of them. And in the first place shall take notice that mention is made of the Princes Offerings, and of the Peoples Offerings. The Prince is Christ; and of his Offerings we read, Chap. 43. 22. On the day of the Passover shall the Prince prepare for himself, and the People of the Land, a Bullock for a Sin-offering, and seven Bullocks, and seven Rams, and a Meat-offering. The Sin-offering for the People of the Land; the Meat-

Meat-offering for himself, and the People of the Land. The Peoples Offerings are mentioned Chap. 46.24. These are the places of them that boil, where the Ministers of the House shall boil the Sacrifices of the People. In the next place we may observe the several kinds of Sacrifices mentioned in this Prophecie, being four, the Sin-offering, the Burnt-offering, the Meat-offering, and Peace-offerings.

1. The Sin-offering, and this is Christ, who made his Soul an Offering for Sin.

*Q. How shall Christ be offered when this Temple shall be built?*

*A. 1.* There shall be a full discovery of the Mystery of Christ crucified. of his being made Sin, and fulfilling Righteousness. We may observe that where Christ crucified was preached, and his death was shewn forth in the Lords Supper, there he is said to be crucified. *Gal. 3. 1.* Before whose Eyes Christ hath been evidently set forth, crucified among you. So that he was crucified at *Galatia*, that is, evidently set forth as crucified. In like manner, when this Temple shall be built, Christ will be slain. That is evidently set forth as slain. The price of his Blood, and his great love in laying down his life, will be fully manifested; and the Doctrine of justification by free Grace, through the redemption that is in



Jesus Christ will be fully cleared up, and all errors about it will vanish. Christ was crucified at *Jerusalem* without the Gate, and at *Galatia*. Now at the time here meant, Christ will be crucified not as at *Jerusalem*, but as at *Galatia*, in being evidently set forth as crucified.

2. Christ crucified shall be applied by Faith. The *Jews* shall not establish their own righteousness then, but shall submit to the righteousness of God. And the benefits of Christ crucified shall flow in abundantly upon them, as in reconciling them to God; so in purging them from dead works to serve the living God. Chap. 45. 20. *The Blood must be upon the Posts of the House, the Settle of the Altar, and on the Posts of the Gates; so shall ye reconcile the House.* And this is to be done for every one that erreth, and is simple. The least sin can't be done away but by the Blood of Christ, and then all from the least to the greatest shall be done away. Concerning this Sin-offering, one thing more is to be observed against Popish Altars, and the Mass. Chap. 40. 39. There are Tables to lay the Sin-offering upon. We do not read of tables for this use under the Law; but only of an Altar. Christ will not be sacrificed, and offered on an Altar, as the Papists dream they do, supposing the consecrated

crated Bread and Wine, to be the very Body and Blood of Christ, which their Priests pretend to offer up upon an Altar, as an expiatory Sacrifice. But Christ shall be only slain upon Tables; that is, evidently set forth as slain, both in the Word preached, and in the Lords Supper, which as hath been before shewn, will be then administered among the People of the Land. And the whole Mystery of Christ crucified will be made so plain upon these Tables, that he may run that shall read it.

2. Burnt-offerings. Of which, see *Lev.* 1. & 8. & 9. Chap. These went up in Fire to the Lord upon an Altar, which Figured,

1. Christ, who went up in the Fire of Love and Zeal for the glory of God, and the good of Souls.

2. The Saints, who are to present their Bodies a living Sacrifice, and to ascend up also in the Fire of Love, and Zeal, and so shall be accepted.

3. Meat-offerings; which signified,

1. Christ. *Heb.* 10. 5. Sacrifice and Offering thou wouldest not have, but a Body hast thou prepared me, which is the true *Mincab*, purging away sin. *1 Sam.* 3.

14. The sin of the House of *Eli* shall not be purged with *Mincab*.

2. The Persons of Christians sanctified for a pure gift. *Isa.* 66. 20. They shall bring

bring your brethren for a *Mincab*. *Rom.* 15. 16. That the Offering of the *Gentiles* may be acceptable to God. The converted *Gentiles* are now, and at last the *Jews* shall be a *Mincab* acceptable and well pleasing to God.

3. The Fruits of Grace, both towards God, and towards Men. *Heb.* 13. 16. *To do good forget not, for with such Sacrifices God is well pleased.* *Phil.* 4. 18. *The things sent by you, were the odour of a sweet smell, a Sacrifice acceptable, and well pleasing to God.*

Concerning the Burnt-offering, and Meat offering, 'tis to be observed that the Prince is to offer them. *Chap.* 46. 4, 5. *The Burnt-offering which the Prince shall offer on the Sabbath day, shall be six Lambs, &c. and the Meat-offering for the Lambs as he is able to give.* Which may signifie thus much. First, when any shall be converted, Christ shall offer them to the Father, and he will accept them; these are the Lambs which Christ shall offer. And he shall offer as he is able to give, or according to the gift of his hand; that is, according to what he hath in his hands. When Christ apprehends any, and takes them into his hands, he presently offers them up to the Father, and puts them into his hands. Secondly, when any are to be changed, and translated into the New *Jerusalem* from amongst

mongst the People of the Land, then Christ shall offer them to be admitted into that glorious Society there, and the Father will accept them. These are the Lambs which Christ shall take out of the fat Pastures of *Israel*, and offer to the Father, and shall be with Christ beholding his glory. These he shall offer in the New Moons, and Sabbath days; that is, in the times appointed by the Father.

4. Peace-offerings, or Sacrifices of payments, and pacifications, in which Men payed to God their acknowledgments of mercies received, and gave thanks for their peace, and prosperity. *Psal.* 56. 12. I will render praise, or pay confessions to thee. These signified,

1. Christ's Oblation of himself, who became our peace.

2. Our Oblation of praise. The Peace offerings might be of Males, and Females. *Gal.* 3. 28. Male, and Female, all are one in Christ, and should be a Sacrifice of praise. But here a Question arises.

*Q* If, by Peace-offerings, Meat-offerings, and Burnt-offerings, Saints are meant, and their services, how are these said to reconcile? For so we read, Chap. 45. 15. One Lamb of the Flock out of two hundred, out of the fat Pastures of *Israel* for a Burnt offering, Peace-offering, and Meat-offering, so many reconciliations for them. *A.*

**A.** 1. It must be granted that the Lambs taken out of the Flock signifie Saints. For they are Christ's Flock. *Fear not little Flock, &c.* Now indeed little, but then it shall be a great Flock.

2. One of two hundred includes all, and is instead of the whole Flock, which shall be this Burnt-offering. As appears v. 16. All the People of the Land shall give this Oblation, or rather shall be this Oblation to the Prince in *Israel*. All shall willingly give themselves up to the Lord Jesus, and own him for their Prince.

3. Observe what is said, v. 17. It shall be the Princes part to give Burnt-offerings, and Meat-offerings, and he shall prepare the Sin-offering, and the Meat-offering. Here two things are to be taken notice of.

1. When Saints become a Meat-offering, and Peace-offering, 'tis by Christ's preparing them, and making them such.

2. Christ prepares the Sin-offering to go with the Meat-offering; that is, he appears in the presence of God as their Sin-offering, whereby their reconciliation was first made, and is continued. And Saints being presented as a Meat-offering duly prepared, together with the Sin-offering; thus they become a Sacrifice of a sweet smelling savour, acceptable, and well pleasing to God.

4. To clear this farther, take notice of a two-fold Distinction.

The first Distinction is this, There is reconciliation to God,

1. By taking away enmity, and appeasing wrath, and making peace. This is done by Christ alone, as the Sin-offering. Thus v. 19. The Blood of the Sin-offering put upon the Posts of the House, doth reconcile the House.

2. By having the evidence of reconciliation, and peace. This comes, and is continued through prayer, praise, repentance, holy, and humble walking with God. And in this sense the Meat-offering, and Peace-offering make reconciliation, because through these it is made evident.

The second Distinction is this,

1. There is reconciliation to God as a Lord, and Law-giver, who is just, and will not clear the guilty without satisfaction to his justice.

2. To God as an offended Father, who is the Lord, gracious, and merciful. For God doth shew Fatherly displeasure to his Sons when they forsake his Law; and sometimes visits their iniquities with stripes, and their sins with a Rod. Now reconciliation in the former sense is by the Blood of Christ alone, which Faith eyes, and makes application of. But reconcili-

ation

ation in the latter sense may be by the Peace-offering, and Meat offering, when Faith in Christ, as the Sin-offering, goes with them. Reconciliation to God as an offended Father, is through Humiliation, Repentance, and Reformation, and presenting the Body a living Sacrifice; and thus Lambs without blemish, taken out of the fat Pastures of *Israel*, do reconcile. Which in relation to the times here meant signifies thus much. As enmity will be taken away, and peace made with God for the House of *Israel*; so the *Jews* being all effectually called, and made a righteous People, they shall walk so closely with God, and offer such well pleasing Sacrifices, as that they shall not give occasion for Fatherly displeasure, neither will the Lord hide his Face any more from the House of *Israel*; neither will there be iniquities to be visited with stripes. For, Chap. 43. 7. the Lord saith, *My Throne, and the place of the Soles of my Feet, shall the Children of Israel no more defile.* And therefore as the Peace-offerings, and Meat-offerings shall be duly offered; even every Morning, Chap. 46. 15. So a perfect reconciliation with God as a Father shall be continued, and the Saints shall have a blessed state of uninterrupted Communion with God, and everlasting joy, as in their Hearts, so upon

their Heads. And as now there is no Curse to true Believers, so then there shall be no Cross. There is now no condemnation to those that are in Christ Jesus, and then there shall be no correction to them. And as all the Offerings of *Judah*, and *Jerusalem*, shall be pleasant to the Lord, so all the dispensations of God shall be pleasant to *Judah*, and *Jerusalem*. Thus much concerning the Sacrifices mentioned in this Prophecy, both for the kinds of them, and what they signifie. Now for the farther clearing of the holiness of these Sacrifices, consider two things.

1. There will be an Altar, sanctifying them. For we read of an Altar, Chap. 43. 13. And a measured Altar, being of God's appointment. These are the Measures of the Altar. Which was not meant of any material Altar, set up after the return from *Babylon*. But as the Apostle speaks of the true Tabernacle, so this here is the true Altar, which God hath erected, and not Man; even that mentioned, *Heb* 13. 10. *We have an Altar, whereof they have no right to eat, which serve the Tabernacle.* Christ in respect of his God-head is this Altar, sanctifying the Gifts which are offered upon it.

1. Christ gave himself, and the Altar sanctified this Gift; the Divine Nature being the Altar that sanctified the Human Nature,



ture, and made the Sacrifice to be of infinite value, and worth; and altogether sufficient to take away sin. As Mans sin had infinite evil in it, so Christs obedience to death, and the righteousness which he fulfilled, brought infinite glory to God; he being an infinite Person who fulfilled the righteousness, and so the offence is made void thereby.

2. This Altar sanctifies Believers, and their Gifts offered upon it. *Isa. 56. 7. Their Sacrifices shall be accepted upon mine Altar.* *Rev. 8. 3.* Christ, adding Incense, offers up the Prayers of Saints upon the golden Altar.

Now this occasion being given for unfolding somewhat of the Mystery of the Altar, three things more may be added for a farther discovery thereof.

1. The names given to this Altar are worthy of observation, and here are two names by which it is called in one Verse, Chap. 43. 15. The first is **ההר** the Mountain of God, and **הארל** the Lion of God. Certainly there is much of Mystery in these names. We do not find the Altar called by these names elsewhere in Scripture, only *Isa. 29. 1.* The City *Jerusalem* is called by this name, probably because of the Altar there. I shall take notice of the latter name in the first place.

The Lion of God ; so called because the Altar did devour the Beasts offered upon it, as the Lion doth his prey, which may have some signification here. For,

1. The Sacrifices brought to this Altar will be slain, and the Fire of it will devour Flesh in them, and consume it. But yet when Nature as corrupt shall be slain, a Divine Nature shall live, and so the Sacrifices will be living Sacrifices, *Rom. 12. 1.* And the reasonable Creature being renewed shall perform reasonable service. Those that come to this Altar are crucified with Christ, yet live, as *Paul* said of himself, *Gal. 2. 20.* A Saint laid on this Altar is dead as carnal, but lives by Christ living in him. When Christ was offered, as Man he died ; but the Altar, the Divine Nature did live ; which, as it did sanctifie, so afterwards it did enliven the Sacrifice again. Thus 'tis with the Saints, they are put to death in the flesh, but live in the Spirit, by this living Altar ; and thus the power of this Altar will more eminently appear, in destroying flesh and corrupt Nature, in the Saints of that glorious Church which is to be in the World.

2. This Altar will be a Lion of God to its Enemies, who shall be a prey to it. Enemies it hath ; some deny its being, as the Divine Nature of Christ : this the

*Arrians* did of old, the *Socinians* do it now. And as these would make void this Altar in its being, so there are others who go about to make it void in its use, that is as an Altar; thus the *Papists*, who would find out other ways for acceptance with God, as their own merits, and Saints mediation. Now this Lion of God will at last rise up to the Prey, and devour all it's Enemies. True, he couches now, but these Enemies will not leave stirring and provoking till they rouse him up, and then he shall destroy them at once, *Rev. 6. 9. 10.* The Souls under the Altar cry, how long, O Lord, dost thou not avenge our Blood on them that dwell on the Earth; and it was answered, that they must rest till their Brethren, which are to be killed as they, should be fulfilled. And then, as *Rev. 14. 18.* An Angel shall come out from the Altar, having Power over Fire, crying with a loud voice unto him that hath the sharp Sickle, saying, thrust in thy Sickle, and gather the Clusters of the Vine of the Earth, for her grapes are fully ripe. Now when the Altar hath done its work as the Lion of God, what shall it be then, and how shall it appear? Then it shall be called by this name, *Harel*, the mountain of God. The Enemies of this Altar have endeavoured to obscure it, and to hinder any from coming to it, or

looking towards it. The Gentiles possessing the outward Court, do hide this Altar, so that 'tis seen but of a few, viz. the measured worshippers in the Temple. And these Gentiles set up other Altars, as *Jeroboam* did, to hinder Men from coming to this. Yet this Altar remains, and there are true worshipers that come to it by Faith, and offer their gifts upon it, *Rev. II. 1.* But when this glorious Temple shall be built, then this Altar shall appear. For the Gentiles that hide it, shall be driven out of the outward Court, and Christ shall be then more clearly seen as Priest, Sacrifice, and Altar. For when the Temple of God shall be opened, as the Ark of his Testament, so the Altar shall be seen, and that as the Mountain of God, before which all other Altars will be thrown down for ever, Christ will be gloriously visible as God-Man, as King, Priest, Prophet, and Altar. And when the name of this Altar shall be the Mountain of God, then the Soules under the Altar, and hid with Christ in God, shall stand before it, and Christ appearing, they shall appear with him in Glory.

2. We read of the Settle of this Altar, *Chap. 45. 19.* The Blood was to be put upon the Settle of the Altar. And *Chap. 43. 14.* mention is made of the greater, and the lesser

lesser Settle. What may we conceive to  
 be meant hereby? Surely, as the Divine  
 Nature is the Altar, so the Humane Na-  
 ture is the Settle thereof. For in the Hu-  
 mane Nature of Christ did the fulness of  
 the Godhead settle, and there it dwells  
 bodily. And this is the greater Settle of  
 the Altar. And as the Apostle saith *Heb.*  
*13. 10. We have an Altar;* so those that  
 have this Altar, are the lesser Settle of it;  
 and in special, as chiefly here meant,  
 that glorious Church which shall be after  
 the coming down of the new *Jerusalem*,  
 will be this lesser Settle. Now we find-  
 ing this Altar with its greater Settle, upon  
 its lesser Settle, the Church which shall  
 be at last in the World, what doth this  
 hint, but a personal presence of Christ, as  
 God Man, in it?

3. This will be a cleansed Altar. Chap.  
*43. 20. Thou shalt take of the Blood thereof,*  
*and put it upon the four horns thereof, and on*  
*the four corners of the Settle, and upon the bor-*  
*der round about, thus shalt thou cleanse and*  
*purge it.* This Altar is always pure in it-  
 self: but as the holy name of God is said  
 to be defiled so also hath the Altar of God  
 been defiled by Whoredoms, Idolatry, and  
 false Worship, and by the approaches of  
 such who have not washed their Hands in  
 Innocency. Now the cleansing of this

Altar notes the doing away of all such defiling abominations. No abominable person, no abominable thing, shall come nigh this Altar: both Worship, and Worshippers shall be Holiness to the Lord, *v. 26. Seven Days shall they purge the Altar, and purifie it, and they shall consecrate themselves.* Let the particulars be observed.

1. The Blood is to be put upon the four Horns of the Altar; what do these signifie, but the power of the Godhead? And reconciling Blood upon the Horns of the Altar, shews that the Power of the Godhead shall save, and not destroy those that come to it. Divine Power will be reconciled to them. And here 'tis a happy and blessed thing, when Blood toucheth Blood. That is, when the Worshippers come with the Blood of sprinkling upon them, to the Blood of sprinkling upon the Horns of the Altar, and so take hold of them. *Joab* took hold of the Horns of the Altar, but coming with the guilt of Innocent Blood upon him, and not with that which purgeth away Sin, he was taken thence, and slain. But at the time which this Prophecie relates to, it shall not be so. None but purged ones, shall come, and none of these shall be taken thence; because the Blood of Christs Manhood will ingage the Power of the Godhead, to save all the sanctified ones

ones that shall come to this Altar, and shall protect, support, and perfect that which doth concern them.

2. The Blood is to be put upon the Settle of the Altar; which we are to understand of the lesser Settle, even that glorious Church of the *Jews* when they shall be called, which shall be a cleansed, and purged Settle, having that Blood upon it which speaks better things than that of *Abel*. And it shall be a Settle purged throughout, for the Blood is to be put upon the four corners of it.

3. The Blood is to be put upon the border round about; what is meant by the border of the Altar? The pure Worshipers that shall come to this Altar may be conceived to be its border round about, *Psal. 26-6. I will wash my hands in Innocency, so will I compass thine Altar, O Lord.* Those that come to, and compass this Altar, are its border round about. And Blood shall be upon this border: so that all shall be cleansed, and purged ones, that come to this Altar; and therefore, as the House of *Israel* shall no more defile the holy name of God, so nor the holy Altar of God, by any abominations. Thus much concerning the Altar.

2. As there will be an Altar to sanctifie, so all the Sacrifices shall have the Salt of

the Covenant cast upon them, Chap. 43. 24. *Thou shalt offer them before the Lord, and the Priest shall cast Salt upon them.* This is borrowed from Lev. 2. 13. *Every oblation of a meat-offering shall be seasoned with Salt, neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy meat-offering.* Saints, and their Services, are a meat-offering; but the Salt of the Covenant must not be lacking. Salt makes savoury, and preserves from putrefaction. An unregenerate estate is set forth by not being salted, Ezek. 16. 4. So to be salted is to be regenerated, and made new Creatures. Col. 4. 6. *Let your speech be with grace seasoned with Salt:* Not corrupt communication, but salted and seasoned with Grace. And as there is the unleavened Bread of sincerity, so there is the Salt of sincerity. 'Tis not any Salt that will do. Not the Salt of Morality, and common gifts. But it must be the Salt of the Covenant; that is, a true Faith apprehending Christ for righteousness, and sanctification, so as to receive of his fulness Grace for Grace. And those that have this Salt of the Covenant, are under a Covenant of Salt. For we read of both The Salt of the Covenant is mentioned, Lev. 2. 13. And a Covenant of Salt, Num. 18. 19. 2. Chron. 13. 5. New a Cove-  
nant



nant of Salt is an inviolable and perpetual Covenant. Those that have the Salt of the Covenant, are under an everlasting Covenant that shall never be broken. And in relation to the state of the Church here meant, it hints thus much, that the Church shall remain in that pure, holy, peccable, and prosperous estate which then it shall be brought into, of which the Prophets have spoken so much. *Babylons* glory because raised by, and accompanied with so great abominations, shall be as when God overthrew *Sodom*. God will stain the Pride of all glory. Men do first stain their glory with pride, injustice, prophaneness, &c. And because Men stain it with Sin, God will stain it with judgments. The honourable ones of the great City *Babylon* shall be brought into contempt; and the despised ones of *Sion* shall be made a praise in the Earth. Thus much of the first particular, that all the Sacrifices shall be holy.

2. All duties shall be performed by Saints, and all graces shall meet in them; and their good workes shall have all their requisites to make them perfect. Saints then shall be, upon better ground than the young man had, able to say what he did, all these have I kept from my youth up; and they shall have respect to all God's commands; and yet having done all, will say as Christ enjoins, we are unprofitable

Servants; and as *Paul*, I am not hereby justified. They shall have the Lord for their God, and none other besides him, *Zack. 13. 9.* and no graven Image shall be among them. There shall be no prophaning of the name of God, Chap. 43. 7. no drawing nigh to God with the Mouth, when the Heart is removed far from him. The Sabbath will be purely observed. And for second Table duties, see Chap. 45. 10. *Ye shall have just Ballances, a just Ephah, and a just Bath.* There shall be justice in dealings, and none shall go beyond, or defraud his Brother in any matter: but that rule of Christ will take place, *Whatever ye would that Men should do to you, do ye even so to them.* I shall instance in two duties, and a little insist on them.

1. Prayer. *Mal. 1. 11.* *In every place Incense shall be offered with a pure offering.* Prayer shall be as Incense, and this inkindled with the Fire of the Altar. *Zack. 8. 21.* *Let's go speedily to pray before the Lord;* thus shall they be calling on one another, and that in a time when many people, and strong Nations, shall seek the Lord of hosts in *Jerusalem*. This hath respect to the time of the Jews being called. For ten Men out of every Nation shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that  
God

God is with you. And at this time he will pour upon the house of *David*, and the inhabitants of *Jerusalem*, the Spirit of Grace and supplication. And as persons gathered together in their Assemblies shall pray, so in their Families, and all in their Families apart. *Zack. 12. 14. Every family apart, and their wives apart.* Hence we find the name *Israel* used so much in this Prophecie: because now the *Jews* shall be such wrestlers with God, as *Jacob* their Father was; and shall not let him go without a blessing. And as Christ lifted up his Eyes, and said, *Father I thank thee that thou hast heard me*; so shall Saints then, even in Prayer, be able to offer up praises for being heard, because they know Christ will be making intercession for them. Chap. 45. 23. *Seven Days of the Feast the Prince shall prepare his burnt-offering.* When Saints keep the Feast, and are praying, and praising, Christ offers his burnt-offering. That is, he offers up his supplications with, and for them.

2. At this time God shall have his due praises, signified, as hath been shewn, in the peace, or pay-offerings, for the great mercies of that time. A figure of this we have, *Mat. 21. 9.* Christ rode in triumph into *Jerusalem*. The people cried, *Hosanna in the highest*, and so did the children, which

which offended the Scribes, to whom Christ said, *Out of the Mouths of Babes and Sucklings thou hast perfected Praise.* Which may be lookt on as prefiguring two things in relation to the time of Christ's coming in his Kingdom.

1. That even the young Children of Saints shall then have a great measure of Grace, and much knowledge of the glory of God; and beholding the King in his beauty, shall cry *Hosanna* to the Son of *David*. Little Children will come to Christ, and of these shall be the Kingdom of God. There will be many *Timothys*, who from their Childhood will know the holy Scriptures; and as acts of Reason shall put themselves forth, so acts of Grace therein.

2. The Babes and Sucklings in Christ, the new Converts, shall shew forth the praises of him that hath called them. The offering up of praise is the great evidence of the truth of Grace in the heart. And at this time will the Lord perfect praise. The praise which the Saints shall offer will be perfect praise: Not shadowy, and in appearance only, but it shall have the perfection of sincerity, and truth. And it shall be in such a degree as God shall expect from their state. None shall receive the grace of God in vain, but according to what they receive, they

they shall render. As, where much is given, much is required; so then, where much shall be given, much will be rendred. And as all Duties shall be performed by Saints, so all Graces shall meet in them, and their good works shall have all their requisites to make them perfect. Chap. 46. 11. *In the Feasts the Meat offering shall be an Ephah to a Bullock, an Ephah to a Ram, and an Hin of Oyl to an Ephah.* When any thing is spoken of Oblations, and Meat offerings, Oyl is also mentioned. By which the Spirit is meant, making the Saints a willing People. They shall have the Oyl of Grace, and the Oyl of gladness. All their works shall be done with Zeal, and Alacrity. A due proportion of Love and willingness is the Hin of Oyl which is to go with the Offerings. This is farther set forth, Chap. 46. 23. *There was a new Building, and it was made with boiling places: then he said unto me, these are the places of them that boil, where the Ministers of the House shall boil the Sacrifices of the People.* The Ministry then will be a heating, and a boiling Ministry. The Word will be a Fire in the Heart. And Love, and zeal inkindled thereby, will be as the Fire which came down from Heaven, and was kept burning in the Temple. By this the Sacrifices shall be well boiled, so that there will not be crude, or raw Services.

vices then among the Saints. There will not be cause to take up *Luthers* complaint, *Deest ignis*. The Fire from Heaven, which was long kept burning in the Temple, did at last go out, and was not in the second Temple; but lo, here 'tis found in these boiling places of a more glorious Temple, being the Substance of that Shadow, where it shall not go out.

3. Saints shall make progress in the ways of God, and persevere in well doing. There will not be Apostates at this time; none doing wickedly against the Covenant, neither shall any of those of understanding fall. *Israel* shall not be any more backsliding *Israel*. Chap. 46. 9, 10. *When the People of the Land shall come before the Lord, he that entreth in by the way of the North Gate to worship, shall go out by the way of the South Gate; he shall not return: Here must be no shadow of turning. The worshippers shall not go back. The Prince in the midst of them, when they go in shall go in, when they go forth shall go forth; shall go forth; so that they shall be still following Christ. V. 14. A Meat-offering must be prepared every Morning. There shall not be a ceasing of the daily Sacrifice, either by Saints neglect, or wicked Mens interruption. Thus much of Church members.*  
 3. The Pastors of Churches shall be all holy,

holy, and duly qualified ; even Pastors after Gods heart. Now concerning the Ministers which are mentioned in this Prophecie, we may take notice how they are set forth in respect of their kind, and in respect of their qualifications. As for the first, Here are three sorts mentioned.

1. Priests, and Ministers of the Sanctuary, which shall come near, and Minister to the Lord, Chap. 45. 4.

2. Levites, called Ministers of the House, Chap. 45. 5.

3. Such as serve the City, Chap. 48. 18. which are to be rankt amongst the Ministers, as afterwards will more fully appear.

The names of Priests and Levites are borrowed from the Law, to set forth a Gospel Ministry. The Priests under the Law were to sanctifie the most holy things, and to burn Incense before the Lord, and to Minister to him, and to bless in his name. 1 Chron. 23. 13. The Levites were to set forward the work of the House of the Lord : and some were Singers, instructed in the Songs of the Lord. Of Singers we read in this Prophecie, Chap. 40. 44. In the Inner Court were the Chambers of the Singers, such who will be instructed themselves, and shall instruct others in the Songs of the Lord. They were also Porters, 1 Chr.

26. \* And some were for the outward business over *Israel*, 1 *Chr.*

Now to know who are meant by these Priests, and Levites, and such as serve the City, we must consult the New Testament, and such places wherein mention is made of the several Officers, and Ministers which God hath set in the Church; and surely 'tis a Gospel Ministry which is here meant; for sometimes we find it under a Gospel name, Ministers, Chap. 44. 11. *They shall be Ministers in my Sanctuary.* Chap. 46. 24. *The Ministers of the House boil the Sacrifice of the People.* Now for the places of the New Testament which speak of a Gospel Ministry, see 1 Cor. 12. 28. *God hath set in the Church first Apostles, secondarily Prophets, thirdly Teachers, then helps, governments, &c.* Eph. 4. 11. *He gave some Apostles, some Prophets, some Evangelists, some Pastors, and Teachers.* 1 Tim. 5. 17. *The Elders that rule well count worthy of double honour, especially those that labour in the Word and Doctrine.* In these places we find Pastors which are Overseers of a Flock, and for the perfecting of the Saints, Evangelists to preach among the Nations, through whose Ministry Nations will be saved, and walk in the light of the New *Jerusalem*. These are foretold, Isa. 66. 19. *I will send those that escape of them to Pul and Lud,*



Lud, &c. and they shall declare my glory among the Gentiles, and such as have not heard of my fame, neither have seen my glory. Lastly, those that serve the City will be Ministers building up the Saints, and making them meet to be received into the Holy City. Now these several sorts are to shew that the Church of the *Jews* shall have all sorts of Ministers, and Officers, which it ought to have by Divine appointment. All for teaching, edifying, bringing in, building up, and for Rule, and Government, for the inner, and outward business of the House of God. Thus we see what sorts of Ministers are mentioned in this Prophe-  
 sic. We may farther take notice of Gods care to provide for them, as also the way in which they shall be provided for. God will make sufficient provision for all. 'Twill not be as now: Some have Riches given them, and others Poverty, and some Food convenient. But then as all shall be of *Agurs* temper, in desiring but Food convenient, so that shall be given them, Chap. 45. 3, 4. and 48. 9. The Oblation that ye shall offer to the Lord shall be of five and twenty thousand in length, and ten thousand in breadth, in the midst whereof shall be the Sanctuary; it shall be for the Priests, the Sons of *Zadoek*. And over against the Border of the Priests, the Levites shall have  
 five

five and twenty thousand in length, and ten thousand in breadth. The residue being ten thousand Eastward, and ten thousand Westward, shall be for Food for those that serve the City. And here we see the way in which they shall be provided for. The twelve Tribes have their several Inheritances allotted them by themselves, and then the Ministers have a Portion set apart for them, so as that they are not to have a maintenance out of the Inheritances of the People, either by their free gift, or otherwise: and thus there will not be any dependance upon the People to be a snare to them, or any matter of offence to the People, or occasion of difference betwixt them. Hence it's said, Chap. 44. 28. *Ye shall give them no Possession in Israel, I am their Possession.* That is, it shall not lye upon you to make provision for them out of your Inheritances, but they shall have Possessions by themselves. When *Canaan* was divided, each Tribe allotted to the Levites out of their Inheritances, Cities to dwell in. *Josh. 21.* Eight and forty Cities were given them by Lot, some out of each Tribe, so that then the Levites had Inheritances from the Tribes. But when the *Jews* shall be called, 'twill not be thus. *Paul* said he would keep himself from being burdensome to the *Corinthians*; the like saith the

Lord

Lord here concerning the Ministers of the new Heavens and new Earth, they shall not be burdensome to the Church in which I shall set them. Next concerning their qualifications; consider,

1. They shall be clothed with Righteousness; this is meant by the Linen Garments, Chap. 44. 17. with which the Priests shall be clothed. They shall have the fine Linen white and clean, which is the Righteousness of Saints.

2. Their frame and fitness for Ministerial work shall be such, that it shall not be any way burdensome to them: but they shall be like Christ, who said, *My Meat is to do the Will of him that sent me.* And like Paul, abundant in labours, without pain and weariness. Chap. 44. 18. *No Wool shall come upon them, they shall not gird themselves with any thing that causeth sweat.* They shall do their Ministerial work without sweat. It was a part of *Adam's Curse*, *In the sweat of thy Face thou shalt eat Bread*, Gen. 3. 19. If he had not sinned, he should have done his work without sweat. Sin caused sweat. Labour is now toilsome, and painful, causing sweat and weariness. But here will be work, and no sweat and weariness, because the Ministers at that time shall have sufficient strength for, and delight in their work.

3. They

3. They shall be consecrated to God, and not defile themselves after their consecration. Chap. 44. 20. The Priests shall not shave their Heads. That we may the better understand what is signified hereby, we must look back to the Law of the *Nazarites*, which forbid them to shave their Heads: And concerning their not shaving their Heads, two things are to be taken notice of.

1. It was forbidden them to shave their Heads in the days of their separation. *Numb. 6. 5. All the days of the Vow of his separation no Raser shall come upon his Head.* But yet,

2. In two cases it was commanded them to shave their Heads; As,

1. In case of being defiled by the dead. *Numb. 6. 9. If a Man die suddenly by him, and he hath defiled the Head of his consecration, then he shall shave his Head in the day of his cleansing.*

2. When the days of his separation were fulfilled, *Numb. 6. 13. 18.* the *Nazarite* was to shave the Head of his consecration.

Now for the application of these things: Consider,

1. The Priests here spoken of shall be spiritual *Nazarites*; that is, Persons consecrated to God. The word *Nazarite*, signifies

nifies one separated to some special dignity, and sanctity, *Gen. 49. 26.* *Joseph* was called a *Nazarite*, being separated from his brethren. Christ was not a *Nazarite* after the Law of this Carnal Commandment, but a *Nazarene*, being bred up in *Nazareth*; and his name was *Netser*, the Branch. Yet the truth of this type was fulfilled in him, he being separated to a holy work. And thus the Priests shall be *Nazarites*; that is, separated to a work and ministry which they shall fulfill.

2. The Priests being under a prohibition of shaving their Heads at all; hence it may be concluded, that what was the ground of the *Nazarites* shaving their Heads, shall never happen to them. And therefore,

1. They shall not defile themselves after their Consecration. They shall do their work, and walk worthy of their calling. There shall not be a *Mark* among them, declining the work of God; nor a *Demas*, carried away with the Love of the World. And none shall defile themselves with any Antichristian abominations. We know there is a Popish Custom of shaving the Head, and much of Religion is placed in it: But none of that sort of Men shall have a being in this time of the Churches Purity, and Glory. But, as *Isa. 7. 20.*  
The

The Lord shall shave with a Razor the Head, and Hair of the Feet, even all that have the mark of the Beast. *Rev. 19. 20.* The Beast and the false Prophet shall be taken, and cast into the Lake of Fire, and the remnant shall be slain. In the worst of times a remnant of Saints is left, which keep the Commandements of God, and have the Testimony of Jesus Christ: but in that Day no remnant of *Babylon* will be left, but the remnant will be slain by the Sword of him that shall sit upon the white Horse.

2. Their Separation shall not be for Days, but Eternity. The *Nazarites* outward, and in the Flesh, were separated but for a time. But the *Nazarites* inwardly, and in Spirit, shall be for ever. For though their work as Gospel Ministers shall cease at last, yet they shall be Priests to offer the Sacrifice of Praise continually. The Royal Priest-hood spoken of, *1. Pet. 2. 9.* is a Priest-hood for ever. So then the Priests shall not shave their Heads, that is, the Days of their Separation shall not end.

4. They shall not be proud, or vain. *Chap. 44. 20. They shall not suffer their Locks to grow long.* This sometimes discovers the pride, and vanity of the Heart; whence that may be truly said to some, which

which *Eliab* spake uncharitably to *David*, I know the pride, and naughtiness of thy Heart. Priestly Ornaments then will not be carnal, but the ornament of a meek, humble, and gracious spirit.

5. They shall not be prophane, v. 21. *Neither shall any Priest drink Wine.* They shall be far from Rioting, Drunkeness, and Chambering, and Wantoness. They shall not be filled with Wine wherein is excess, but be filled with the spirit. Now it may be said to many of those which stand in that rank, How long will ye be Drunken? Put away your Wine from you: but at this time such shall not be found among the Priests of the Lord.

6. They shall be Pastors of pure Churches, over whom the Line, and Reed shall pass. Chap. 44. 22. *The Priests shall not take for their Wives a Widow, or her that is put away.* For the better understanding of this, we may observe that Pastors of Churches are called Husbands, there being a kind of spiritual marriage betwixt them and Churches. Lev. 21. 4. *The Priest shall not defile himself, being a chief Man among his People, or being a Husband among them.* So that a Pastor is an Husband to his People. Now at this time the Priest shall not take a Widow, &c. What is signified hereby? All Antichristian, Popish,

pish, and pretended Churches will at this  
 time be put away, and thrust forth. For  
 though there will be a time of *Babylon*  
 boasting that she shall sit a Queen, and not  
 be a Widow, nor see Sorrow, yet her  
 Plagues shall come in one Day; and *Baby-*  
*lon* must know Widowhood, and the loss  
 of Children. And when Antichristian Churches  
 shall be Widows, and thrust forth,  
 none of the Priests of the Lord shall marry  
 them. Now when any Popish Churches  
 are Widows, there are Priests ready  
 to marry them; but then they shall be left  
 desolate: and in this sense will that be fulfilled,  
*Rev. 18. 23. The voice of the Bride-*  
*groom, and the voice of the Bride shall be heard*  
*no more at all in thee.* No Priests of *Babylon*  
 shall be left to marry them; and none of  
 the Priests of *Sion* shall then marry any  
 Widow, or daughter, of *Babylon*. And  
 observe what follows. They shall take  
 Maidens of the House of *Israel*. Churches  
 shall consist of Chaste Virgins espoused to  
 Christ, and of such who are *Israel* after  
 the spirit. Such shall the Priests take, or  
 a Widow that had a Priest before. That  
 is, If any Churches shall be Widows, by  
 the translation of the Pastors into the new  
*Jerusalem*, such a Widow a Priest may  
 marry.

7. They shall not erre in Doctrine, or  
 Judgment.



Judgment. No tares of false Doctrine will then be sown. Chap 44. 23. *They shall teach my People the difference betwixt the holy, and prophane, and cause Men to discern betwixt the unclean, and the clean. They shall not justify the wicked, nor condemn the righteous; neither call evil good, or good evil; but shall faithfully shew unto Men what is good, and what the Lord requireth of them. Now many, like Abahs false Prophets, utter smooth and pleasing things. But then all shall be Micahs, in speaking what the Lord shall declare to them. v. 24. In Controversie they shall stand in Judgment, and shall judge it according to my Judgments. All Controversies about matters of Faith, Worship, and Government shall then be at end, for the Priests shall judge them according to Gods Judgments.*

8. They shall not in a way of Church Communion converse with such as are but dead of themselves, to the committing of Sin, or are under a force in the profession of Godliness: this may be gathered from Chap. 44. 31. *The Priest shall not eat of any thing that is dead of it self, or torn, whether it be Fowl or Beast.* This was forbidden under the Law, *Exod. 22. 31.* That which died of it self, and was not orderly slain was unclean, and forbidden to *Aaron,*

and his Sons. The Sacrifices must be orderly slain, and so they might be eaten. Now this in the spiritual signification of it, forbids Communion with carnal persons, who may seem mortified ones; but their body of Sin not being truly slain by the word, and spirit, they shall not be judged fit for religious Communion. For the better clearing of this, let *Act. 10. 12, 13.* be considered. Peter saw in a vision a Sheet wherein were all manner of four-footed Beasts, &c. And there came a Voice, Rise Peter, kill, and eat. And what was meant hereby, may be gathered from *v. 28.* *Ye know that it is unlawful for a Jew to keep company with one of another Nation, but God hath shewed me that I should not call any Man common, or unclean.* That is, I must preach the Gospel to Gentiles, as well as Jews, and I must endeavour to kill the old Man in them; and this being done, I may eat, that is, keep company with them, and no longer judge them unclean. This place of *Ezek.* then hints thus much, that in the new Jerusalem state, all admitted to Church Communion shall be sound, and sincere in the matter of Godliness, and true *Nathaniels, Israelites* indeed, in whom will be no guile.

There are now three ranks of Men professing Godliness.

1. Such

1. Such as are dead in some sort to Sin, and take up a profession of Godliness of themselves, doing it from self love, or slavish fear, or aiming at profit, or praise, or because they are willing to escape Hell, and to get to Heaven at last. These may be reckoned among the righteous, but not being truly of them, may go out from them. For those that forsake Sin out of slavish fear, may turn to it out of fear. Those that follow Christ for Loaves, may forsake him for Loaves.

2. Such as are under a force in the profession of Religion, and have their Sins as it were torn from them. Some by Religious Parents, some by Religious Magistrates, or Masters, may be withheld from Sin, and be brought to some outward conformity in the matter of Godliness, these are the torn, which if admitted to Church Communion, may break off from it. For those that are torn from Antichrist, and but seemingly joined to Christ, may be torn from Christ, and so go back to Antichrist again.

3. There are such who through the Spirit do mortifie the deeds of the Body, not being under a force, but are made a willing People to follow Christ, and are no otherwise constrained, but by the Love of Christ ; judging that they ought to live to him

him who died, and rose again; and of such will all the Churches of the Saints at last consist. These three sorts seem hinted, *Joh. 1. 13.* Christ gives to them power to become the Sons of God, who believe on his name, *being born not of the will of the Flesh, nor of the will of Man, but of God.* Some are born of the will of the Flesh, taking up a form of Godliness from a carnal principle, and fleshly will. Others are born of the will of Man, being religious, because Men that have Power over them will have it so. The former are the dead of themselves, these the torn. There are others born of God, who can say as *Jam. 1. 18.* *Of his own will begat he us by the word of truth, that we should be a kind of first-fruits of his Creatures.* Now at the time of *Jerusalem's* being made a praise in the Earth, such as are born of the Flesh, which are the dead of themselves; and such as are born of the Will of Man, which are the torn, shall not be in that Kingdom; but such as are born of God shall enter into, and be of that Kingdom of God. The Priests shall then kill, and eat; kill, and keep company with them, and so not eat of any thing which is dead of itself, or torn, and that in the next place, whether it be Fowl, or Beast. Beasts are called Beasts of the Earth, and Fowls the Fowls

Fowls of Heaven. By Beasts of the Earth are meant Men of a worldly temper, who mind earthly things, and under a form of Godliness, are lovers of Riches more then lovers of God. But the Priests shall not eat of such then. No covetous man who is an Idolater, shall have any Inheritance in that Kingdom of God. By the Fowls of Heaven are meant such who seem to fly high in the profession of Religion, but do it for praise, and applause, and trust in what they do, that they are righteous thereby. The Pharisee that boasted, *God I thank thee that I am not as other Men are, or as this Publican, I fast, &c.* he seemed to fly so high as to be dead to Sin, and to the World; but he was but a Fowl, dead of himself, and therefore unclean. Now the Priests in that glorious state shall not eat of such Beasts, or Fowls. But what temper those of that Church shall be of, these following Scriptures declare, *Isa.* 60. 4. *All they gather themselves together, they come to thee: v. 5. Then shalt thou see, and flow together, thine heart shall fear, and be enlarged. Filial fear enlargeth the heart to run the way of Gods Commandments. The forces of the Gentiles shall come to thee: these forces shall not be forced, but shall come, v. 8. Who are these that fly as a Cloud, very swiftly, and in great abundance,*

and as Doves to their Windows very freely, and willingly. Psal. 102. 18. When the time to favour Sion shall come, the People which shall be created, shall praise the Lord; or the new created people. All of the Church then will be a new created people, Isa. 54. 11, 12. O thou afflicted, rest with tempests, and not comforted, I will lay thy Stones with fair colours, and thy Foundations with Saphires; I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy borders of pleasant Stones. Isa. 60. 21. Thy People shall be all righteous, the Branch of my planting, the Works of my Hands, that I may be glorified. By this we see how much better it will be with the Church every way than now it is. Better in state, and better in frame. Better within, and better without. Purity, Peace, and abundance of Light within, and none to make it affraid without. Such as it should be within, and such as it would be without.

9. They shall not do their work for hire, or reward: but a work done as it ought to be, shall be its own reward, Chap. 44. 28. In the day that he goeth into the Inner Court he shall offer, &c. and it shall be to them for an Inheritance. Their Sanctuary Work, and ministry shall be their reward. v. 29. Every dedicate thing in Israel

rael shall be theirs, and the first of all the fruits. When any by their ministry shall be dedicated to the Lord, these shall be their Glory, and Joy, and crown of rejoycing, and shall be better to them than the first-fruits were to the Priests under the Law.

Thus much concerning the Ministers of the House.

4. This Temple shall never be destroyed, as the Temple at Jerusalem was. Chap. 49. 19. *The Priests shall take of the Blood and put it on the Posts of the House, and on the four corners of the Settle of the Altar.* The meaning is, As the Blood of the Lamb being on the Israelites Door-Posts, the destroying Angel did not enter; so this house being sprinkled with the Blood of Christ, no destroyer shall come near to hurt it. No Nebuchadnezzar shall burn it with Fire. E. 20. *So shall ye reconcile this House.* This House will be a reconciled House; here's every where reconciling Blood, and there the Lord will not be angry with it to destroy it. There hath been a time in which Judgement began at the House of God: but from thence it shall go to Babylon, and there rest, and never come near this House again. Chap. 41. 18. *The building was made with Cherubims, and Palm-trees; shewing the Church to be Triumphant, and*

**Victorious.** First Cherubims, whereby Angels are meant, of whom an innumerable company will be with the Saints in the new *Jerusalem*. And sometimes Men are called Cherubims, as appears by comparing *Rev.* 4. 6. with *Ezek.* 1. 5. *The four living Creatures are Cherubims*, but such as were redeemed to God by Christs Blood, *Rev.* 5. 8. and therefore Men. And these Cherubims are said to have two Faces. *Chap.* 4. 18. The Face of a Man, and the Face of a Lion. Though Saints then shall not have an Heart, and a Heart, yet they shall have a Face, and a Face, and these not contrary, but well agreeing. They shall have Prudence, Humanity, and Love signified by the Face of a Man, and fortitude signified by the Face of a Lion. Saints shall be Lions without fear, and Men without ferity. Lions in courage, and Men without brutish cruelty. The Beast mentioned, *Rev.* 13. which is the Antichrist, is described as being wholly a Beast, a Lion, Leopard, and Bear; but hath neither the heart nor the face of a Man; there is nothing of Humanity in him towards the faithful witnesses, but like the Devil seeks to devour. Secondly, there are Palm trees, shewing that Saints shall be upright, and grown to an high stature, and always flourishing, their leaves shall



shall not fade. And Palm-trees signifie Victory, and Saints praising God for it, *Rev. 7. 9. I saw a great multitude with Palms in their Hands, saying, Salvation to our God. Salvation will come from God, and that shall the Saints return to him in their praises.*

5. When this Temple shall be built, there will be a pouring out of the Spirit in a plentiful, and abundant measure. *I will pour out my Spirit upon all Flesh, Joel 2. 28.* Some tastethereof was in the Apostles days, but at this time will be the full accomplishment. This is set forth in the Vision of the Waters, issuing from under the Threshold of the House, Chap. 47. 1. Now as *John 7. 27.* mention being made of living Waters, the Interpretation is given; this spake he of the Spirit. So the Spirit is here meant: the Spirit and Word of truth, and the Spirit of Grace. These Waters have two excellent properties.

1. They are healing, Chap. 47. 8. *These being brought forth into the Sea, the Waters are healed.* The Doctrine of the Gospel shall not only drop as the Rain, and distill as the Dew, but shall be as a flowing River, which shall heal even the Waters of the Sea. By Waters sometimes Multitudes of People are meant. *Rev. 17. 1. The Whore sits upon many Waters; that*

is, Multitudes of People, Nations, and Tongues, V. 15. So then the Spirit by the preaching of the Gospel, shall heal; that is, convert Multitudes of People, even Nations, and many Nations. For by Conversion Men are healed. *Mat. 13. 15. Lest they should be converted, and I should heal them.* Hereby the hurt done in the Natures of Men by *Adam's* sin, is healed. This shews that there will be great Conversion-work at this time. And the healing will be of all diseased parts. They are first to the Ancles; so that their Feet, and Ankle-bones shall receive strength, and they shall walk, and leap, and praise God. The lame Man shall leap as an Hart. Their Feet shall be Shod with the preparation of the Gospel of Peace, and they shall run in the ways of the Lord. Then they are to the Knees; so that those that come to these Waters shall bow the Knee to Christ, and yield obedience to him. Next they are up to the Loins. The Lusts of Concupiscence shall be washt away. And Lastly, Waters to swim in. Sanctification by them will be throughout. These will be as the Pool of *Bethesda*, those that shall step into them will be healed of their Infirmities. And as the Waters of *Jordan* to *Naaman*, which cured him of his Leprosie.

2. They are Waters giving Life, V. 4.  
Every

Every thing that liveth, whithersoever these Waters come, shall live. Those that do live, shall live. Those that did live but a Natural Life, by these Waters coming to them, shall live a Spiritual Life. Those that live the Life of the first *Adam*, shall live the Life of the second *Adam*. Those that did live but by a Soul living in them, shall live by Christ living in them. These will not be as the Waters of *Noah*. None shall perish in them. They are the proper Element of the new Creature, which can't live out of them. There are now Waters of Adversity going over the Saints, which issue out of *Babylon*, and from Antichrist's Throne there, But these shall be all dried up, and there shall be no more Sea. *Rev.* 21. 1. That Sea which is the gathering of the Waters of *Babylon*, shall be no more : so that the Saints shall not sit down, and hang up their Harps, and weep by those Waters of *Babylon* ; but shall stand by these Waters of the Sanctuary, having the Harps of God, and shall sing the Songs of *Sion* in their own Land.

6. In this Temple Christ is Prince. Chap. 44. 2, 3. No Man was to enter by the East Gate, because the Lord God of *Israel* entred by it ; it is for the Prince. This Prince is the Lord God of *Israel*. Christ shall sit in it to eat Bread. The Saints  
are

are to worship at the Door of this Gate before the Lord, Chap. 46. 3. *Ezek.* 8. 16. There were about five and twenty Men with their Faces towards the East, and Backs towards the Temple. There are some like these that turn their Backs upon Christ, and Faces to Antichrist; their Backs upon the true Temple, and Faces to the Synagogue of Satan. But the true worshippers turn their Faces to Christ and worship him; and these and their services are as pleasant Bread to Christ. He is the Bread of Life to them, and they Bread of delight to him. 'Tis Christ then who is the Prince, he shall command in Matters of worship, and be obeyed. And shall govern the Saints in their whole Conversation. Christ will be all in all in this House, Prince, Priest, Sacrifice, and Altar. 'Tis observed that the Altar was in the midst of the Building, which if measured from the East, North, and South Gate, there is the same distance; and when any come in at either Gate, the Altar is directly before them, and in their view. All shall look to Christ, and be saved.

*Q. How can it be said that this Prince is Christ, seeing the Prince is to prepare for himself, and the People of the Land, a Bullock for a Sin offering?*

*A. This is the Legal Phrase which is here*

here made use of concerning Christ. The Priests under the Law were to offer for their own sins, as well as the Peoples; but being spoken of Christ, it must be taken, not in a Legal, but Evangelical sense. As thus,

1. The People of the Land will be looked on as Christ's Body, and so himself. *Eph.* 1. 22. He is head over all things to the Church, which is his Body. And *Eph.* 5. 30. We are Members of his Body: and it being so, when he offers for the People of the Land, he offers for himself. So then for himself, and the People of the Land, is in effect thus much; for the People of the Land, which he reckons to be a part of himself, even his Body.

2. The sins of the People of the Land were Christs by Imputation. He was a common Person, and the Iniquities of all did meet in him. So then his Sin-offering might be for himself as made sin, but in the benefit of it, for the People of the Land. Christ gave himself for himself in this respect; even to discharge himself from that guilt which he had taken upon him, that so he might save the People of the Land from their sins. Thus much concerning the Temple.

*Concerning the Frame of the City presented in this Vision.*

*Confid.* 1. **T**His City is the same with that which was shewn to *John*, *Rev.* 21. even the Holy City New *Jerusalem*, of which such glorious things are spoken by the Prophets. This will appear by comparing *Ezekiel*, and *John*, *Ezek.* 36. 27. Then will I sprinkle clean Water upon you, and ye shall be clean. *Chap.* 37. There is a promise that *Judah*, and *Israel* shall be one Nation, and one King shall be to them all; even *David*, who is Christ. And observe how *Ezek.* 37. agrees with *John*. My Tabernacle also shall be with them. *Rev.* 21. 3. The Tabernacle of God is with Men. The Gates of *Ezek.* City, *Chap.* 45. 31. have the names of the twelve Tribes of *Israel* upon them; so also *John's*, *Rev.* 21. 12. And the Vision of the Waters is alike in both: as is to be seen by comparing *Chap.* 47. 12. with *Rev.* 22. In *Ezek.* 'tis said, Upon the Bank of the River grow all Trees, the Fruit being for Meat, the Leaves for Medicine. *Rev.* 22. 2. On either side of the River was the Tree of Life, which bare  
twelve

twelve manner of Fruits, and that every Month; and the Leaves of the Tree were for the healing of the Nations. Observe, *Ezek.* saith, All Trees; *John*, the Tree of Life: The Tree of Life is indeed all Trees.

*Confid.* 2. There is a City of God partly on Earth, and partly in Heaven. Partly on Earth, *Heb.* 12. 22. *Ye are come unto Mount Sion, and unto the City of the living God.* Mount *Sion* is the Church on Earth, said to be the joy of the whole Earth; the best part of it, the Saints therein being the excellent ones of the Earth. And partly in Heaven. Ye are come to the Heavenly *Jerusalem*. 'Tis said that *Jerusalem* in the Letter was distinguished into the higher and lower City. Thus is Mystical *Jerusalem*. And as *Eph.* 3. 15. we read of the whole Family in Heaven and Earth; a part of it being on Earth, and a part in Heaven, which make one whole Family: So the Church in Heaven, and the Church on Earth make one whole City: and upon this account the Saints on Earth are said to be come to the Heavenly City, because the Church on Earth, and in Heaven make one City. *Gal.* 4. 26. *Jerusalem* which is above, and the Mother of us all. *Heb.* 11. 16. *He hath prepared for them a City:* that is, for those that died in Faith, V. 13. Those that die in Faith, who had here peace by

by believing, enter into the City prepared for them, which is the *Jerusalem* above; and there they have the Vision of Peace. In the *Jerusalem* above, is Jesus the Mediator, & an innumerable company of Angels, and the Spirits of just Men made perfect, with those that have been raised, and changed; all these being associated, make one Body mystically, and an Heavenly City. And this is the Mother of us all.

1. Of particular Saints, in that they are born from above. For, as this City is *above*, so are Saints *above*; from above. Born of the Spirit, which is given forth from this City.

2. This is the Mother of Churches on Earth, the Metropolis, or Mother City, and Churches on Earth are her Daughters. *Rome* would be the Mother Church, which is a Mother indeed, but of Harlots, and abominations of the Earth. *Jerusalem* above is truly the Mother Church. Out of it came Laws, and Ordinances to be observed on Earth. The Baptism of *John*, was it from Heaven, or of Men? Ordinances from Heaven coming out of this City from Jesus the Mediator, who hath all power in Heaven and in Earth, are to be received, and observed. *Whatsoever ye bind on Earth, shall be bound in Heaven.* Hence is the power of the Keys: and what is done



in Churches on Earth, is examined in Heaven, and there ratified, when there is a due execution of that power which is from above.

*Consid.* 3. That *Jerusalem* which is now above, shall come down out of Heaven; and so the whole City, and Family of God shall be on Earth. *Rev.* 21. 2. 10. 'Tis twice affirmed, to shew the certainty of it, *I saw the Holy City new Jerusalem coming down from God out of Heaven: Which we may understand thus,*

1. Those that are mentioned, *Heb.* 12. as making up this City, shall come down. For Christ shall come down, *Zach.* 14. 5. The Lord thy God shall come. *Then the innumerable Company of Angels shall come down with him.* *Mat.* 24. 31. *He shall send his Angels, and they shall gather the Elect.* *Dan.* 7. 10. *Thousand thousands Ministred to him, &c.* And lastly, all the Saints shall come with Christ. The Spirits of just Men shall be united to their raised Bodies; for them that sleep in Jesus, will God bring with him.

2. These shall descend as a City. *I saw the City descending.* They shall come as a Body politick. The whole Heavenly City shall come together, Christ, the Holy Angels, and all the Saints with him; and so shall be on Earth. For the Kings of the Earth

Earth do bring their glory, and honour into it, and the Nations of them which shall be saved, shall walk in the light of it; and *Gog*, and *Magog*, shall gather against it to their own utter ruine, and not to the least hurt of the Saints: Like the Men of *Sodom*, who compassed the House round where the Lord was, who first smote them with blindness, and after rained Fire and Brimstone upon them from the Lord out of Heaven; even so will these compass the Camp of the Saints, and the beloved City, and then shall be destroyed by Fire from Heaven; which evidently shews that the new *Jerusalem* shall be then on Earth. And Saints coming down from Heaven lose no glory thereby, because Christ will be with them, and they with him to behold his glory. Yea, there will be rather an addition to, than a diminution of their glory. For,

1. They shall have opportunity of doing some works on Earth, which they have not in Heaven. They shall be as the Angels, ministring Spirits for the good of Saints; and as Christ after his Resurrection spake of the things pertaining to the Kingdom of God, so may the raised Saints.

2. They shall reign upon the Earth, and exercise such a kind of Dominion, which they do not in Heaven.

3. The Saints of the new *Jerusalem* shall know,

know, and acknowledge the Saints in their portions in the Land, and those of the saved Nations: which cannot be said of the Saints in Heaven. *Isa. 63. 16. Thou art our Father, though Abraham be ignorant of us, &c.* But when *Abraham* shall be in the new *Jerusalem*, then he shall not be ignorant of the people of the Land; but as the holy Angels know the Saints on Earth, so shall the new *Jerusalem* glorified Saints know those not glorified. *Rev. 4. 1, &c.* we have a representation of this City as now in Heaven, but chiefly as it shall be on Earth; for 'tis said, *I will shew thee things which must be hereafter.* And what was shewn him? A Throne set in Heaven, and one that sat upon it like Jasper, with a Rainbow about his head; to assure the Saints that there shall be no more any deluge of trouble and adversity. There are four and twenty Seats and four and twenty Elders, which are glorified Saints in the Mansions prepared for them: they have Crowns of Gold; they reign with Christ in the new *Jerusalem*: and as Christ will have work for them, so they shall be fitted for it. The four Beasts have the face of a man, that is wisdom and understanding; of an Ox, strength for work; of a Lion, that is courage; and of a flying Eagle, they shall make haste and not delay to do the will and work

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work of God. Then the Kingdom so long  
prayed for will come, and the will of God  
shall be done on Earth as it is in Heaven.

*Consid.* 4. This City is to be taken two  
ways, more strictly, and more largely.

1. More strictly, as distinct from Sub-  
urbs, and the portions of land without it,  
having twelve Gates, &c.

2. More largely, as comprehending all  
that belong to it, and shall be under the  
government of it, and shall walk in the  
light of it, and partake in it's Liberties, and  
Priviledges. Thus the Tribes, and Stran-  
gers with them, in their lots and portions,  
shall belong to the New *Jerusalem*, and be  
reckoned to be of it. As the great City  
*Babylon* more strictly taken, is *Rome*, which  
is said to reign over the Kings of the  
Earth. But as more largely taken, it com-  
prehends all the Nations that walk in the  
Darkness of it, which wonder after, and  
worship the Beast, and are under his Pow-  
er. So the New *Jerusalem*, more properly  
is that which cometh down from Heaven,  
but comprehends also all that walk in the  
light of it. And as *Babylon* hath ten parts,  
so new *Jerusalem* twelve parts, even a  
portion for each Tribe.

*Consid.* 5. The Dominion of Christ the  
King in this great City, shall be extended  
over the whole World. For as he shall  
reign

reign in the new *Jerusalem*, and there have  
 his throne, so he shall in that Day be King  
 over all the Earth, *Zachar. 14. 9.* And all,  
 even Saints, and not Saints, shall be sub-  
 ject to him, although in a different man-  
 ner. *Chap. 46. 16.* The Prince is said to  
 have Servants, and Sons, which two names  
 will take in all. The Sons are such as  
 shall be born of God, and made after God.  
 And all besides will be comprehended un-  
 der the name of Servants, who shall be un-  
 der the Dominion of Christ, and be made  
 to submit to such laws which Christ shall  
 give, for the government of the unconvert-  
 ed Nations, who from slavish fear at least,  
 and haply from some taste they will  
 have of the benefit of his Government,  
 shall become Servants to him as King of  
 Nations. *Jer. 7. 10.* he is so called.  
 There shall be a time in which all shall fear  
 him either filially, or slavishly. The Sons  
 out of an awful respect, shall with love,  
 and delight serve Christ as King of Saints,  
 the Servants because they must, shall sub-  
 mit to his Government. For the farther  
 illustration of this, let *Zack. 14. 16.* be  
 considered. *Every one left of the Nations,*  
*who shall escape the destruction of that Day (for*  
*all found in actual opposition against Christ in*  
*that Day, will be cut off)* shall come up from  
 year to year to worship the King, the Lord of  
 Hosts,

*Hosts, and shall keep the Feast of Tabernacles.* Here are large expressions taking in all. For all shall worship Christ either as Sons, or as Servants, and keep the Feast of Tabernacles. And to know what is meant hereby, we must consider on what ground the *Jews* kept this Feast. Now we find,

1. That in this Feast the *Israelites* were to dwell in Booths, and to rejoyce before the Lord, who had brought them out of *Egypt*, *Lev. 23. 43.* Now in answer to this, the Nations shall acknowledge a great benefit, in Christ's taking off the Antichristian, and all other Tyrannical Yokes from them, and by his reigning in Righteousness, whereby every Man shall sit under his Vine, and Fig-tree. The Servants under their Vines, and Fig-trees of outward Peace, Plenty, and Prosperity: and the Sons under their better Vines, which shall yield them abundance of spiritual blessings; they shall abide in Christ the true Vine, under whose shadow they shall sit with great delight.

2. The Feast of Tabernacles was kept to acknowledge the goodness of God, in blessing them in all the works of their Hands, and in all their increase, *Dent. 16. 15.* Thus the Lord shall wonderfully bless the Nations in the works of their Hands, and give them great increase, which they shall

shall acknowledge to be a benefit of his government; and thus shall they keep this Feast.

3. In the Feast of Tabernacles, the Law was to be read, that they might observe to do all the works of it, *Deut. 31. 11.* Thus the Nations shall own the Laws of Christ for their Government in Righteousness, and shall submit to them. All therefore shall keep this Feast, but in different manner. The Servants shall worship the King, the Lord of Hosts; but the Sons shall worship the Lord their God, and David their King, *Hos. 3. 5.* The Servants shall fear the Lord, and his wrath, and justice. The Sons shall fear the Lord, and his goodness. The Servants shall serve the Lord, and the King. The Sons their Lord, and their King.

And here it may be farther observed, that as all shall be subject to Christ, so he will give rewards to all, though not in a like manner, but suitably to their service. The Servants shall have an outward, and temporal reward, for external subjection. The Sons a spiritual, and eternal reward. The Servants like *Abrahams* children by the Concubines, shall have gifts for a time. The Sons an Inheritance for ever. The Servants shall have an *Esau's* portion, the dew of Heaven, and the fatness of the Earth.

Earth. The Sons a *Jacobs* portion, the Lord or their God, and exceeding great reward. The Servant shall have such a reward of outward peace, Plenty, and prosperity, as to be able to say as *Esaie*, *I have enough*. The Son such a reward, as to be able to say as *Jacob*, *I have all*. This may be gathered from Chap. 46. 16, 17. *If the Prince give a gift to any of his Sons, the Inheritance thereof shall be his Sons, they shall have it as joint heirs with Christ, and it shall not be taken from them. But if he give a gift to one of his Servants of his Inheritance, then it shall be his to the year of liberty, after it shall return to the Prince. But his Inheritance shall be his Sons for ever. Observe,*

1. The Servant hath but a gift of Christ's Inheritance, the Sons have his Inheritance.

2. The Sons shall have an eternal, the Servants a temporal reward; even but till the year of Liberty. Two things are to be taken notice of, for the better understanding of this.

1. During the one thousand years reign of Christ, and of the Saints with him, the Servants shall peaceably, and quietly enjoy their Gifts. As they shall at this time submit to Christ's Government, so shall they enjoy their reward without disturbance.



bance. Which we may conceive to be hinted, Chap. 46. 18. *The Prince shall not take of the Peoples Inheritance, by oppression, to thrust them out of their possession.* By People the Servants are meant, because they are set up in opposition to the Sons. Now neither the Prince, nor the Sons of the Prince, shall take away the Peoples Inheritance, that is those gifts of Christ's Inheritance, which he shall give them. As the Servants in this time shall not rise up against the Sons, or disquiet them, so the Sons shall not disquiet the Servants, nor thrust them out of their possessions.

2. When the one thousand years shall be expired, Satan shall be loosed out of his Prison, and shall go out to deceive the Nations in the four quarters of the earth, and gather them together to Battel, &c. so then the Servants will rebell against the Prince, and rise up against the Sons; and hereby shall forfeit and lose all before given them: and those of them thus gathered, shall be destroyed by fire from Heaven. And now will the year of liberty come, and the Nations out of which *Gog* and *Magog* shall arise, ceasing at this time to keep the Feast of Tabernacles, shall be smitten with the Plagues which are mentioned, *Zach. 14. 17, 18.*

*Consid. 6. The Saints shall reign with*  
F 2 *Christ;*

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Christ; the Saints glorified and not glorified.

1. The glorified Saints of the New Jerusalem, *Mat. 19. 28. Ye shall sit upon twelve Thrones, judging the twelve Tribes of Israel*, saith Christ to his Apostles: This shall be in the regeneration, when he that sits upon the Throne shall make all things new.

*Q. Shall some Saints rule over other Saints in the new Jerusalem?*

*A.* We do not find any ground to judge thus: But the glorified Saints shall have rule over not glorified ones, and also over the unconverted Nations.

1. They shall judge the twelve Tribes of Israel. If any will say that this is meant of Saints, sitting with Christ in judgment over the dead raised to life. Let it be considered: First it's said, *they shall judge the twelve Tribes of Israel*; and if this be meant of their sitting with Christ to judge them, then some Saints must be Judges of other Saints; against which may be urged that of *Paul, Rom. 14. 10. Why dost thou judge thy Brethren? we shall all stand before the judgment seat of Christ. All the raised Saints and Brethren shall stand together to be judged.* There seems little force in the Apostles Argument, if some Saints shall then be Judges of other Saints; nay some ground

ground would be from hence for judging now, if they shall judge them then. So that somewhat else must be meant hereby. And for this, secondly, consider some other places of Scripture, as *Luke 19. 17. Have thou Authority over ten Cities.* So the Apostles shall judge; that is, have authority over the Tribes of *Israel* in the Land. *Luk. 22. 29, 30. I appoint to you a Kingdom.* So by judging is meant reigning.

2. They shall reign upon the earth amongst the unconverted, *1 Cor. 6. 1, 2. Know ye not that the Saints shall judge the world?* that is, such as are not Saints; and this not only by approving and justifying the sentence of Christ against them, *Go ye cursed, &c.* but the Saints shall order and regulate the great affairs of the world, and therefore might well be judged fit to determine small matters of difference then amongst Brethren. *Rev. 2. 26. To him that overcometh will I give power over the Nations, and he shall rule them.* So by Saints judging is meant ruling the Nations. The Saints in *John's* time had this promise, which must be made good to them.

2. The World to come is put in subjection to Man. *What is Man that thou art so mindful of him? That he should be set over the works of Gods Hands?*

1. To the Man Christ Jesus, who took

the Seed of *Abraham*, and was by the suffering of Death, crowned with Glory, and Honour. He will be Supreme Lord of this World to come.

2. To the Saints, who, as they now suffer, so then shall they reign with Christ. *Rev. 5. 10. We shall reign upon the Earth.* We, that is the glorified Saints, of whom it's said, *Rev. 20. 4.* They lived, and reigned with Christ. This shall be so, that God may have a time for honouring the Saints. Why shall the Saints execute the judgment written? that it may be said, This honour have all his Saints. *Psal. 149. 9.* So why shall the Saints succeed the Holy Angels in their government? That it may be said, This Honour have all his Saints. And seeing God hath such regard to their Honour, how dear should his Honour be to them?

*Confid. 7.* There will be, during the one thousand years, a translation of many out of the Nations into the Church, who shall have Inheritances among the Tribes of *Israel*; and also of many from among the Tribes in the Land into the new *Jerusalem*; as also from among the saved Nations.

1. Out of the Nations into the Church. For this, see Chap. 47. 22. *The strangers that sojourn among you which shall beget Children, shall be as born in the Country, and they shall*

*shall have Inheritance among the Tribes of Israel.* So that in the Land there will be Propagation: and the mention of Children may be, to hint that the strangers, and their Children with them, shall have Inheritance in *Israel*, and be of the Church. Which shews that there will be Conversion-work at that time. Which also (as before was hinted) appears from the Fishers standing by the River, and by the healing of the Waters; the myrie places not being healed, by which may be meant the Nations not converted, out of which *Gog* and *Magog* shall at last arise.

2. From amongst the Tribes of *Israel* in the Land, into the new *Jerusalem*. For this, see Chap. 48. 19. *The increase of that over against the holy Portian, is to be for Food for those that serve the City; and they that serve the City, shall serve it out of all the Tribes of Israel.* For the understanding of this place, let it be considered, what this City wants, and hath need to be served with.

1. It doth not want Food, and Rayment. For all in it will be as the Angels. They need no Candle, neither light of the Sun, much less then, Corn, Wine, and Oyl.

2. This City wants nothing but more Citizens; nothing but more Saints. And these

these it will want, till all the Elect shall be called, and come up to the measure of the stature of the fulness of Christ. Thus doth Heaven now want the Saints upon Earth: and so will the new *Jerusalem*, till all the Mansions there shall have those in them for whom they are prepared. Compare this of serving the City with *Luk. 14. 17.* There is an invitation to a Supper; *Come, for all things are ready.* The Servants are sent to invite more, *v. 22. Yet there is room; and the Lord said, compel them to come in, that my House may be full.* Whence may be gathered, that there is no want in this City, but of more Guests, and Citizens. This City then is served more remotely, by those that shall be Instruments in bringing in strangers among the Tribes of *Israel*: and more nearly, by fitting Saints for the new *Jerusalem*. And here by the way let it be observed, what a glorious work that of the Ministry is, it being now to serve Heaven with the Saints it needs; and at last the new *Jerusalem* with the Citizens it will want. The Ministers of Christ are like those Officers which provided Victual for King *Solomon*, and for all that came to his Table, *1 King. 4. 27.* The Saints brought in, shall be as Victual for Christ, and all that come to his Table; and with these the City is served.

Hence

Hence may be gathered thus much.

1. When the new *Jerusalem* shall come down, there will be Saints in two different states. Some in the City where Christ's Throne shall be. Some without in the Land. For they serve the City out of all the Tribes of *Israel*; that is, with Saints taken thence.

2. Amongst the Tribes in the Land there will be a Ministry serving the City.

*Q. Whether any Saints of the Tribes in the Land, or saved Nations, shall die in that time; or whether they shall be changed, and translated into the City?*

*A.* Against the death of any Saint, in that state, and for their change, it may be thus argued.

1. It's said, *Rev. 21. 4. God shall wipe away all Tears, and there shall be no more death.* This is spoken of the People of God, *v. 3.* No death to such as shall have the Lord for their God.

2. *Paul* saith, *1 Cor. 15. 51, 52. Behold, I shew you a Mystery, we shall not all sleep, but we shall all be changed.* There will be at last a change instead of death, and when the time of changing comes, no Saints shall after that die; and this change will begin at the Resurrection of the dead Saints. *The dead shall be raised, and we shall be changed.* That is, at, and after this, each Saint

shall, in the time appointed for it, be changed. Of this change *Enoch*; and *Elias*, were types. And 'tis said farther, v. 54. *Then shall be brought to pass the saying that is written, Death is swallowed up in Victory.* O Death, I will be thy plagues; O Grave, I will be thy destruction. If after this destruction of the Grave death shall happen to any Saints, how shall it be swallowed up in Victory? God will then be the death of Death, and the destruction of the Grave; and therefore Death and the Grave shall not be the destruction of any of the Saints Bodies. *1 Thes. 4. 16, 17. The dead in Christ shall rise first; then we which are alive shall be caught up.* *Amem.* Afterwards; that is, all in their order; some at, some after the coming of Christ in the time of the one thousand years. Some at his coming, even all then alive, which before were called. And at this time a new Generation of Saints will be brought forth, and converted by means of the appearing of Christ. For now will be a through Conversion of all the *Jews*, many of them not being effectually called till this time, as after will appear. And now also will the fulness of the *Gentiles* come in, which will be the Nations of them which shall be saved.

*Q. How doth this agree with Isa. 65. 20. The Child shall die an hundred years old, but the*



the Sinner being an hundred years old, shall be accursed? The Child, being set in opposition to the Sinner, is one born of God, and that in the time of the new Heavens and Earth, v. 17.

A. Death is sometimes put for a change in Scripture. And why then may it not be so taken here. *Heb. 9. 27. It's appointed to Men once to die.* But *1 Cor. 15. 51. We shall not all die.* How shall these two places be reconciled? *Beza* thus reconciles them, *In illis qui immutabuntur, illa immutatio species mortis erit.* Change will be a kind of death. *Heb. 11. 13. These all died in Faith.* But *Enoch* being one of them, v. 5. did not die, but was translated, that he did not see death. How shall this seeming Contradiction be reconciled, but as *Ribera* doth? *Nominis mortis translatio comprehenditur, &c.* Under the name of Death a translation is comprehended, in that *Enoch's* translation was a death, in relation to those that remained alive in the World, because by it he ceased to be amongst them. It's said of him, *He was not*; which elsewhere signifies death; as when *Jacob* said, *One is not*: that is, dead in his thoughts.

Consid. 8. The Name of this City shall be, *Jehovah Shammah*, The Lord is there. And this shall be its name from that Day; which doth intimate such a presence of

Christ with the Saints, which was not before. He hath been present in Spirit from the beginning of the Gospel Church. But at this time the Church shall have another kind of presence, even his personal presence. Here's a new name from a new presence. The name of it from that Day shall be, The Lord is there. Chap. 43. 2. *The Glory of the God of Israel came from the East, his voice was as the noise of many Waters, and the Earth was lightened with his Glory. Hac Dei Gloria est Christus,* saith one. Surely this glory of the Lord is no other than the Lord of Glory, who is the brightness of the Fathers Glory. *Solomons* house was filled with the Glory of the Lord. That was a typical House, and had a typical Glory, that is some glorious sign of Gods Presence, and his owning that House. Here will be the true Temple, into which the King of Glory shall come. The Ark was a sign of Gods presence with the *Jews*, which is therefore called the Lord, *Josh. 3. 11. Behold the Ark of the Covenant, even the Lord of all the Earth, &c.* As the *Jews* had the typical presence, so when they shall be called, they shall have the true presence of the Lord in the new *Jerusalem*, *Rev. 11. 19.* In the Temple was seen the Ark, that is the Lord of all the Earth typed by the Ark. This Temple

ple shall be the place of Gods Throne, and of the Soles of his Feet. Chap, 43. 7. Now he is upon a Throne in Heaven. But when *Jerusalem* shall come down, in it shall be his Throne. *Jer. 3. 17. At that time they shall call Jerusalem the Throne of the Lord.* At what time? When all the Nations shall be gathered to the name of the Lord, to *Jerusalem*; and when the House of *Judah* shall walk with the House of *Israel*, v. 18. Observe also what is said v. 16. *They shall no more say, The Ark of the Covenant of the Lord, neither shall it come to Mind.* The presence of the Lord with the *Israelites*, is no way to be compared with that his presence which is to be in the New *Jerusalem*: for the Ark shall not then come into Mind. 'Tis well observed by *Corn. a Lap. Hoc nomen valde congruit cum illo quod Christo imponitur, Isa. 7. 14. Immanuel.* This name hath very near affinity with the name *Immanuel*, God with us. Now as Christ was *Immanuel*, by a personal presence on Earth: so the City will be called *Jehovah Shammah* from his personal presence. Now for the better clearing of this great truth of Christ's Personal presence, and reign, and of the Saints reigning with him, two things are to be done.

1. Scripture Arguments for it shall be produced.

2. Objections

2. Objections against it shall be answered. For the first,

As Christ took our nature, and therein did execute his Prophetical Office, by teaching, and speaking of the things pertaining to the Kingdom of God; and also his Priestly Office, by offering himself without spot to God; so he hath a Kingly Office also, which as he hath been executing providentially, and spiritually, he shall so do it personally. And where he preached, and suffered, there will he reign, and execute Justice and Judgment even in the Earth.

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*Arguments to prove the Personal Presence of Christ in the new Jerusalem, and his reign upon Earth.*

*Arg. 1.* **R** *Ev. 3. 21. To him that overcometh will I give to sit with me on my Throne, as I overcame, and am set down with my Father upon his Throne.* Christ was at this time in Heaven sitting upon the Fathers Throne, which is his also as God. He reigns as Mediator, but sits on the Fathers Throne, where he must sit till all his Enemies be made his Foot-stool, *Psal. 10. 1. Sit at my right hand, till I make thy Foes thy Foot-stool.* We may observe that there

is Christs sitting at the right hand of God upon the Fathers Throne, and his sitting at the right hand of God upon his own Throne. In the former respect he sits upon a Throne in Heaven, in the latter he shall upon Earth. The Scripture gives ground for this distinction. For the former, see *Heb. 8. 1. Who is set at the right hand of the Throne of the Majesty in the Heavens*; that is, at the right hand of the Father upon his Throne in Heaven. *Heb. 12. 2. And is set down at the right hand of the Throne of God.* Then for the latter, his sitting at the right hand of God upon his own Throne, see *Zachar. 6. 13. He shall sit, and rule upon his Throne.* His, as distinct from the Fathers. And he shall be a Priest upon his Throne. Two things are hence manifest. First, as he sits, and rules upon his Fathers Throne, so he shall sit, and rule upon his own Throne. Secondly, as he is now a Priest upon the Fathers Throne, so he shall be a Priest upon his own Throne, and there make intercession; and whilst he is a Priest making intercession, he is at the right hand of God, *Rom. 8. 34. Who is at the right hand of God making intercession for us.* Thus we see that there is the Fathers Throne, and Christ's own Throne. But where is the place of his Throne? Not in heaven, for there he sits

sits on the Fathers Throne. Therefore it must be on Earth: of which we have a clear proof, *Mat.* 25. 31. When the Son of Man shall come in his glory, then shall he sit upon the Throne of his glory: then, and not till then, upon his own Throne. And his own Throne is that which is called the Throne of his Father *David*, *Isa.* 9. 7. *Luk.* 1. 32, 33. *The Lord God shall give unto him the Throne of his Father David, and he shall rule over the house of Jacob.* First he shall rule over the house of *Jacob*, which he did not at his first coming, for then the house of *Jacob* rejected him. Secondly, when he shall reign over the house of *Jacob*, his Kingdom will be of long continuance. Of his Kingdom there shall be no end: his Kingdom shall not be destroyed, as those that go before it. This Kingdom over the house of *Jacob*, is doubtless that which the Disciples thought should immediately appear: and 'tis observable, that Christ doth not deny the appearance of it in it's time, but the immediate appearance. He shall sit upon the Throne of *David*. *David* was in the old *Jerusalem*, where he had his Throne; and Christ, who is *David*, shall be in the new *Jerusalem*, and have his Throne in it. Then shall that Prophecie of *Daniel* be fulfilled, *Dan.* 7. 13. I saw one like the Son of Man, which is expounded

pounded to be Christ, *v. 27.* All Dominions shall serve him. He came in the Clouds of Heaven, which in Scripture sets forth his personal coming. And there was given him glory, and a Kingdom; which is meant of a Kingdom on Earth. For it's given him, that all People, Languages, and Nations should serve him, so as that the Lord shall be King over all the Earth: and his Kingdom shall be the Stone which shall break in pieces the great Image, and become a great Mountain, and shall fill the whole Earth. Thus Christ shall reign, sitting on his own Throne.

Next let it be considered, how the Saints shall sit with him upon his Throne, and reign with him. This is not meant of the state of glory in Heaven, for Christ doth not there sit upon his own Throne, and therefore they do not sit with him upon it, but behold his glory. Consider the Saints own sense, *Rev. 5. 10. The four Beasts, and four and twenty elders say, we shall reign upon the Earth.* This is the sense of the Saints in Heaven; and shall any on the Earth contradict the sense of Heaven? this is confirmed, *Dan. 7. 26. The Judgment shall sit, and they shall take away his Dominion, to consume and destroy it to the end;* and then the greatness of the Kingdom under the whole Heaven shall be given

ven to the Saints, *Rev. 2. 26.* To him that overcometh will I give Power over the Nations, and he shall rule them with a Rod of Iron, even as I received of my Father. The Saints shall judge the World, and govern the Nations; yea the Saints shall judge Angels also, *Mar. 16. 17.* In my name shall they cast out Devils. This Paul did, *Act. 16. 18.* I command thee in the name of Jesus, that thou come out of her. Such a power some have had in the time of the old Heavens and Earth; much more may it be conceived of the Saints of the new Heavens, and Earth. And as the Saints have been cast into Prison by Satan, *Rev. 2. 17.* So why may not Saints have power to cast him into Prison, suitably to that promise, They shall take them Captives, whose Captives they have been, and rule over their Oppressors. And therefore as Saints shall have this honour to bind the Nobles of *Babylon* with Links of Iron, so it's possible they may have a farther honour, even to bind evil Spirits with Chains, and to clear the Earth, and air of them, and to command them in the name of Jesus out of the World, into the bottemless pit, and there shut them up, and keep them close prisoners, during the one thousand years. Observe farther, this promise was made to the overcoming Saints in *John's* time. They must



must rule the Nations, and be raised to reign.

*Arg.* 2. It's most evident from Scripture, that the Church shall have in the last Days a very peaceable, and glorious estate upon Earth. The Prophecies concerning it, are so many, and so manifest, that it can't be denied. *Isa.* 54. 11. and *Isa.* 60. It's also evident, that this state will be of long continuance. Peace so long as the Moon endureth. Mine elect shall long enjoy the Works of their Hands. *As the new Heavens, and new Earth shall remain before me, so shall your Seed, and your Name remain.* *Isa.* 66. 22.

It's also evident, that Antichrist must be destroyed, the Beast and the false Prophet must be taken, and Satan bound up, before the Church shall have its Liberty, and Peace; for whilst they have power, they will be troubling the Saints. Lastly, it's evident, that there will be a personal coming of Christ, when these things shall be accomplished. For,

1. There will be a personal coming of Christ, when Antichrist shall be destroyed.
2. *Theff.* 2. 8. *The Lord shall consume him with the Spirit of his Mouth, and destroy him with the Brightness of his coming.* Which is not meant of a spiritual coming; for this is included in the former expression, of consuming

consuming with the spirit of his mouth ; therefore it must be meant of a personal coming.

2. When this glorious time shall begin, Christ will come the second time. This is evident from two places. The first is *Mat. 24. 30.* Immediately after the tribulation of those Days, the Sun shall be darkened, &c. What tribulation is this? *v. 21. There shall be great tribulation such as was not since there was a Nation.* This is the great tribulation, spoken of by *Daniel*, and *Zachary* ; now when this tribulation shall end, and the glorious state shall begin, then shall they see the sign of the Son of Man, and immediatly after, the Son of Man himself. From hence it's most evident, that the second coming of Christ will be at the beginning of this blessed time. For immediately after the tribulation of those days Christ comes. So that if there shall be a quiet and peaceable estate of the Church, as 'tis most evident there shall be, then the personal presence and reign of Christ must be acknowledged. The second place is *Act. 3. 19, 20.* *Repent that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord :* this is his personal presence. In the worst of times the Saints have had refreshings from his spiritual presence, but the

the great refreshing times will be from his personal presence; and the following words do evidently set forth this sense; *for as he is now in Heaven, so shall he be on Earth*: The Heavens receive him personally, and therefore when the times of restitution come, the Earth shall receive him personally.

3. When Christ shall come, his Kingdom shall come. *2 Tim. 4. 1. Christ shall judge the quick and the dead at his appearing, and Kingdom. Then a King shall reign in Righteousness, Isa. 32. 1.*

*Arg.* 3. When the time of the Marriage of the Lamb shall come, then the Lamb himself shall come: the Bridegroom must be present at the Marriage. Hence we find mention made of the Bridegroom's coming, and their going in with him to the Marriage, who shall be ready, *Mat. 25. 6. 18.* which must be understood of his Personal coming. Here four things are to be considered.

1. Who is to be the Bride, the Lambs Wife. Now the new *Jerusalem* Saints will be the Bride, *Rev. 21. 2. I saw the holy City, new Jerusalem, prepared as a Bride adorned for her Husband.* So those that shall come with Christ, and be gathered to him at, and after his coming, shall be the Bride, the Lambs Wife, *2 Thes. 2. 1. I beseech*

*you*

you by the coming of Christ, and our gathering to him: that is, to be with him in the holy City. Then that will be fulfilled, *Two shall be in the Field, one shall be taken, the other left.* And the raised Saints, and those that shall be taken into the holy City, will be the Lambs Wife.

2. What is meant by the Lambs Marriage. For this we may consider, that when any are converted, they are espoused to Christ, and take him for their Husband; and Christ loves, and cherisheth them. *No Man hateth his own flesh, but loveth, and cherisheth it, as the Lord the Church, Eph. 5.29.* So all true Saints on Earth are espoused to Christ in Heaven. *2 Cor. 11. 2. I have espoused you to one Husband, that is Christ.* But though espoused, 'tis to an Husband absent from them. As for this Marriage of the Lamb then, what is it, but Christ's coming, and receiving to himself his espoused ones to be with him in the holy City, that they may have the refreshings of his presence? Let the Husband dwell with the Wife; this Christ will do. And when the Bridegroom shall come, then what was done before in a way of espousals, betwixt Christ and the Saints in a state of absence, shall be compleated in a Personal meeting, and cohabitation in the new Jerusalem.

3. How the Bride is made ready for the Marriage

**Marriage.** *Rev. 19. 7. The Marriage of the Lamb is come, and his Wife hath made her self ready.* Which in the general is to be adorned with Beauty, and Glory like to Christs. The Kings Daughter must be all glorious within, and her clothing of wrought Gold, and she must be brought to the King in Rayment of Needle-work. More particularly, this readiness consists in two things.

First, unspotted Holiness and Righteousness, *Rev. 19. 8. To her was granted, that she should be arrayed in fine Linen, white and clean, which is the Righteousness of Saints; this will be the Wedding Garment.* At this Marriage, Christ shall present to himself a glorious Church, without spot or wrinkle. And Christ will say, *Thou art all fair my Love.*

Secondly, Bodies raised or changed, and fashioned like to Christ's glorious Body. The Lambs Wife will consist at this time of Spirits of just Men made perfect, dwelling in glorious Bodies like to Christ's. For the adorning must be of Bodies as well as Spirits, to make them ready for this Marriage; and thus the readiness will be compleat and full. The Bodies of Saints are Christ's, as well as their Spirits, *1 Cor. 6. 20.* And their Bodies are for the Lord, and the Lord is for their Bodies, *v. 13.*  
And

And therefore Christ will have his Wife made ready, for the Marriage with himself, in Body as well as Soul. *Psal. 17. 5. I shall behold thy Face in Righteousness, and when I awake I shall be satisfied with thy likeness.* Righteousness, and likeness, make this readiness, and it must be likeness in a glorified Body; for 'tis, *When I awake.* And when this shall be done, the Saints shall have blessedness, and that even to satisfaction. Christ shall see his Bride, and be satisfied; and Saints shall see Christ, and be satisfied.

4. When this Marriage shall be. This we see *Rev. 19. 15.* When Christ shall tread the Winepress of the fierceness and wrath of Almighty God; and when the Beast shall be taken and destroyed, then will be the time of the Lambs Marriage. For then 'tis proclaimed, *The Marriage of the Lamb is come.* And at this time will be the Marriage Supper of the Lamb, *v. 9. Blessed are they which are called to the Marriage Supper of the Lamb.* Which is called the Supper of the great God, *v. 17.* To which the Fowls are called to eat the flesh of Kings, and Captains, and of mighty Men. And why blessed? Because now the righteous shall rejoice, in seeing the vengeance executed on their Enemies; and this joy will be their Supper. By this it's  
very

very evident, that when the Beast shall be taken, and the false Prophet, and the remnant slain at that great Battel of *Armaeddon*, then the Bridegroom will come, and then will be the Lambs Marriage, and the Churches glorious estate will then begin. The Marriage will be at this time, because now will be the Marriage Supper; and when the Marriage shall be, Christ must be personally present; unless we will conceive a Marriage without a Bridegroom. Compare *Mat. 25. 6. 10.* The Bridegroom came, and they that were ready went in with him. This all do understand of a personal coming.

*Arg. 4.* There will be a Resurrection of all the dead Saints, at the time of the Battel of *Armageddon*, when the Beast shall be taken; and if so, then a personal coming of Christ. *1 Cor. 15. 23.* *They that are Christs at his coming.* Now that there shall be at that time a Resurrection of dead Saints, may be proved from *Dan. 12. 13.* *Go thou thy way till the end be; for thou shalt rest, and stand in the Lot at the end of the days.* Where observe these particulars.

1. *Go*, Let thy Soul its way to Heaven, thy Body its way to the Grave.
2. *Stand*, Which intimates a Resurrection, stand up from the dead.
3. *Stand in the Lot*, *Canaan* was divided

ded by Lot. To this there is allusion here. More Persons than one are concerned in that about which the Lot is cast. So then at this time *Daniel* shall have a Lot in the new *Jerusalem*; and if he, then others of the dead Saints shall have their Lots there also.

4. *Stand in the Lot at the end of the days. Go till the end be.* What end is this? It hath reference to v. 6. *How long shall it be to the end of these wonders?* v. 7. *It shall be for a time, times, and a half; and when be shall have accomplished to scatter the power of the holy People, then all these things shall be finished.* Whereby he understands the end of the *Jews* trouble, which will be at the Battel of *Armageddon*. Now at the end of these days of trouble, and immediately after this tribulation, as *Christ* shall appear, so *Daniel* shall stand up from the dead; even in the end of the days: What days? Doubtless the one thousand three hundred and thirty-five days, which were last mentioned. Blessed is he that cometh to them, because then the Saints trouble will end. And in the end of these days, *Daniel*, and the rest of the dead Saints, shall stand in their Lot, and inherit the Kingdom prepared for them, and promised to them. So here we find the first Resurrection, of which it's said, *Blessed, and holy is he that hath part in it.*

Arg. 5. *Luk. 19. 11, &c.* He spake a Para-



Parable, because they thought the Kingdom of God should immediately appear. The scope of this Parable shews, that there was to be a Kingdom of God: and such a Kingdom which was not in being at that time, neither was immediately to appear, but after a long time, *Mat. 25. 19.* for Christ was first to go to Heaven to receive a Kingdom, and after that to return to the Earth to administer the same, *v. 12.* Now this is not meant of his spiritual Kingdom alone; for that was then in being, and immediately to appear more eminently. Of this Christ said, *Luk. 17. 21.* The Kingdom of God is among you, which cometh not with observation, *lux* *luxus*, it doth not now come with splendor, and Majesty: for Christ came not then to be ministred to, but to minister. Somewhat more then must be understood, even that Kingdom which shall appear at Christs return; which will be the spiritual Kingdom, growing up to its due height, and perfection: and also that outward, and visible Kingdom, which Christ shall have over the whole Creation, so that all shall bow to him; and neither evil Spirits, nor wicked Men, shall have any thing to do in matter of Rule, and Government. This Kingdom will come with observation. For as the Lightning shineth from one part under

Heaven to the other, so shall the Son of Man be in his day. Then *Abraham* and *Isaac*, and *Jacob*, and all the Prophets shall be seen in the Kingdom of God; and they shall come from the East, and the West, and North, and South, and shall sit down with them in that Kingdom, *Mat.* 13. 28, 29. which hints a Kingdom on Earth; for the East, West, North, and South parts of the Earth, are not so called in relation to Heaven, but with reference to some place on Earth. For the farther clearing of this, we may observe, that there are in the Gospel two eminent prefigurations of this Kingdom.

The first is Christ's riding in triumph into *Jerusalem*, *Mat.* 21. 8. The Multitude spread their Garments, and cut down Branches from the Trees, and cryed Hosanna to the Son of *David*, blessed be he that cometh in the name of the Lord. *Mar.* 11. 10. Blessed be the Kingdom of our Father *David*, that comes in the name of the Lord: it came then in a small degree of it. And when Christ shall come in his Kingdom at last, then the *Jews* shall see him, and say, as the Multitudes did then, *Blessed is he that cometh in the name of the Lord*, *Mat.* 23. 39. And that which Christ did then, seems to foretell two things which he shall do, at his coming.

1. He shall purge his Temple. When he rode into *Jerusalem*, he went to the Temple of God, and cast out those that bought, and sold in it. Christ will thoroughly purge his Temple when he comes, and make it the House of Prayer. The Church shall be a Mountain of Holiness, and that new World the Habitation of Justice.

2. Christ will heal Infirmities, *v. 14.* The Blind and the Lame came to him in the Temple, and he healed them. At his first coming, he healed all manner of bodily Infirmities. At his next, he will heal, not only bodily, but spiritual Infirmities, more eminently than at his first coming.

The second prefiguration of Christ's coming was his transfiguration; of which we read, *Mat. 17. 2.* Christ said, Chap. 16. 28. *There be some standing here which shall not taste of death, till they see the Son of Man coming in his Kingdom.* And we may observe to whom Christ spake this. It was to his Disciples, *v. 24.* Jesus said to his Disciples, and so continues his Speech to them, till he spake these words. Now although *Mark* saith, that he called the People to him with his Disciples; yet he directs his Speech to the Disciples especially; and therefore we may conceive, that when he said, there be some standing here, &c. he means some of his Disciples, and not

all of them ; and then it follows, *After six days Jesus taketh with him Peter, and James, and John.* So they were the some here meant. And his transfiguration before them was a type of his coming in his Kingdom. This sense hath a great confirmation from 2 Pet. 1. 16, 17. *We have not followed cunningly devised Fables, when we made known unto you the power, and coming of Christ, but were Eye-witnesses of his Majesty.* As if he had said, the power, and coming of Christ was that which was shewn us: for when we saw him on the Holy Mount, with his Face shining, and his Rayment glistering, we saw his power, and coming; and the glory in which he shall appear. This is meant of his second coming, of which we read, Chap. 3. where he speaks of the Scoffers that should ask, *Where is the promise of his coming?* Many look upon this glorious truth, of Christ's coming to reign upon Earth, as a cunningly devised Fable; but saith Peter, it is not so; for that which we have seen with our Eyes, declare we unto you. How, and when did they see it? When they were with him in the Holy Mount, and saw him transfigured before them. Then they saw it in a Preludium of it. So when Peter spake of the power and coming of Christ, and of the new Heavens, and new Earth,

Earth, 'twas that which he was an Eye-witness of at his transfiguration. Hence three things may be concluded.

1. When Christ shall come, he shall come in his Kingdom.

2. The raised, and changed Saints shall then appear with him in glory, of which the appearing of *Moses*, and *Elias* was a type.

3. When Christ shall come in glory, and the raised, and changed Saints shall appear with him in glory, then there shall be other Saints in an inferiour state, who may sometimes see Christ, and the glorified Saints, and have some converse with them. Thus was it when *Peter*, and *James*, and *John* saw, as Christ, so *Moses*, and *Elias*: and why may it not be thus after the coming of Christ? We may the better conceive it, seeing those Saints, which shall be in an inferiour state to the glorified ones, will be much better capacitated for converse with them, than *Peter*, and *James*, and *John*, were at that time.

*Arg.* 6. The last argument shall be taken from *Rev.* 20. where Satans binding, Christs reign, and the resurrection of the dead Saints to reign with Christ, and all for one thousand years, are plainly declared. Take the particulars in their order.

1. The binding of Satan for one thousand

sand years : Concerning which observe,  
 First the description of him that shall be  
 bound, who is set forth under several  
 names. He is called the Dragon, to set  
 forth his cruelty, being full of rage and  
 wrath : and the old Serpent, to note his  
 subtilty, and cunning craftiness to deceive :  
 then the Devil, a calumniator, the accuser  
 of the Brethren : and lastly, Satan, the ad-  
 versary, the great Enemy of God and  
 godliness, of Christ and Christianity ; the  
 hater of all men, but especially of the house-  
 hold of faith. 1 Pet. 5. 8. *Your adversary*  
*the Devil.* Now from this variety of Names  
 we may conclude, that this binding will  
 not be partial, and in some respects only,  
 as they say, who hold that he was bound at  
 Christs Passion, or at *Constantines* time ;  
 but total, and absolute, from deceiving or  
 doing mischief, in any kind whatsoever.  
 He shall be bound as a Dragon, and not be  
 able to devour, persecute, cast into Prison,  
 or to cast a flood out of his mouth to swal-  
 low up the Saints. He shall be bound as  
 a Serpent, and not tempt or beguile. As a  
 Devil, he shall not accuse the Brethren.  
 And as Satan, for though he shall continue  
 an adversary, yet he shall not be an adver-  
 sary, going up and down as a roaring Li-  
 on, seeking whom he may devour. In a  
 word, he shall be bound up as God of this  
 world,

world, and Prince of the power of the Air, and as a spirit working in the Children of disobedience. This total binding will appear, by considering, Secondly, the manner of his binding, and the restraint which will be put upon him. He shall be bound, and cast into the bottomless pit, and a Seal set upon him: his Prison will be made sure, he shall not break Prison. He that hath cast so many into Prison, shall at last be a close Prisoner himself. And for what end must he be thus shut up? That he should deceive the Nations no more, till the thousand years be finished. In this time he shall not be suffered so much as to enter into an Herd of Swine. Now these things being well considered, we may conclude that these thousand years are not past already; they did not begin at *Constantines* time. For when did Satan deceive the Nations more, than within that thousand years, by bringing forth *Mahomet*, the false Prophet in the East, and by the revelation of the Man of Sin in the West. Surely, these so many expressions signifie little, or nothing, if the thousand years be past already.

Thirdly, Take notice of the time how long he shall be bound, one thousand years. The time of the Beasts reign, and of the Witnesses prophesying in Sack-cloth is gi-

ven out by Days, and 'tis concluded that a Day, is put for a Year, according to *Ezek.* 4. 6. *I have given thee a Day for a Year*: but the time of Satans being bound, and of the Saints reign, is set forth by years. And we may conceive this reason, why the time of Saints sufferings is given forth in a mystery. God had in this, respect to his Servants weakness. If it had been given forth plainly, it might have been some matter of discouragement to the Saints, to think that the Beast should reign so long in the World. The time of Satans being bound, and the Saints reign, is plainly declared, to be for a thousand years, that the People of God might have the more joy in the expectation of it. God would not that his Peoples Sorrow should be a full Sorrow, but would have their Joy to be a full Joy.

Fourthly, observe what follows the thousand years of Satans being bound, *v.* 3. He must be loosed a little season. *v.* 8. He shall deceive the Nations, *Gog* and *Magog*, who being gathered shall be destroyed by Fire from Heaven: and all must be done in a little season. Now if the thousand years be past, when was the Prophecie of *Gog*, and *Magog*, fulfilled? Besides, when *Gog*, and *Magog* shall be destroyed, then next, the last Judgment of the wicked follows,



lows, *Rev.* 20. 12. Thus much of Satans being bound.

2. Christ's Kingdom is here foretold, they reigned with Christ. So Christ reigns: he will at this time take to himself his great power, and reign; and at the sounding of the seventh Trumpet, the Kingdoms of the World shall become his Kingdoms, and his reign will be personal; and thence the Name of the City shall be, The Lord is there.

3. The dead Saints shall be raised to reign with Christ, *v.* 3. *They lived and reigned with Christ*. That is, by a resurrection, as after follows; and this is called the first resurrection. Now the great question is, what resurrection is here meant? For the clearing of which, consider, that 'tis not a spiritual resurrection which is here meant. For,

First, this is a Resurrection of Saints, who before had past through a Spiritual Resurrection. For who are they that shall live, and reign, or be raised and reign? Those that were beheaded for the Testimony of Jesus, and word of God, and would not worship the Beast, &c. These live and reign, and of these is the first Resurrection. Now are not these to be judged Saints: have not they part in a Spiritual Resurrection, before they thus stand it out against

against the Beast, and before they have part in the first Resurrection. Shall we so much offend against the generation of these just ones, as to account them to be a company of persons dead in Sins, when they bear such a Testimony for Christ; against Antichrist, and seal it with their Blood: it's thererore most evident that this first Resurrection is of dead Saints, and not of Sinners dead in Sins: And in this sense we may take those words, *Blessed, and holy is he that hath part in the first Resurrection.* 'Tis a Resurrection of holy ones.

2. Those that were dead before they had part in the first Resurrection, and the rest of the dead, who have no part in it after mentioned, are to be conceived to be under the same kind of Death. So that if those that have part in the first Resurrection were such, who were spiritually dead, then the rest of the dead must be such. And if those that live again, live by a bodily resurrection, then those that do not live again are such who remain under the power of a bodily death. And if such as live again, shall be such as shall be raised from a civil death, as the witnesses will be, then those that do not live again, will be such who shall remain under a civil death: so that the first, and second resurrection, must

must be of the same kind. Hence then it will follow,

First, If those that live and reign, be such as live spiritually, then those that do not live again, must be such who remain spiritually dead; and so, then it follows, that in the time of the thousand years there will be no conversion. For the rest of the dead lived not again till, &c.

Secondly, If the living again be meant only of a Civil Resurrection of Saints, from a persecuted condition, into a quiet and ruling state. Then the rest of the dead that live not again, must be other Saints in a low, and afflicted state. So some Saints shall live, and reign for a thousand years, and others shall be afflicted, and persecuted all that time, which is directly contrary to Scripture; for the greatness of the Kingdom under the whole Heaven shall be given to the Saints. What remains then, but that we conclude, this first Resurrection to be of dead Saints, from a bodily death, at the beginning of the thousand years; and the living again of the rest of the dead, to be meant of the resurrection of the wicked, after the finishing of them.

4. All the dead Saints shall be partakers of this first resurrection, and not only the Martyrs who suffered a bodily death. For *Abraham, Isaac, and Jacob*, who died a natural

natural death, and did not suffer Martyrdom, shall be raised, and be in that Kingdom of God, *Mat. 8. 11. Luk. 13. 28.* Again, *Rev. 11. 18.* *The time of the dead is come, that they should be judged; and that thou shouldest give reward to thy Servants, the Prophets, and to all that fear thy name.* So this first Resurrection must be of all Saints, even as many as fear the name of God. And this shall be when the seventh Angel sounds his Trumpet, and the Kingdoms of the World shall become the Kingdoms of Christ. Therefore when 'tis said the beheaded Saints shall live, and reign, all are hereby meant, that have been lyable to persecution, and trouble; for all the Saints from the beginning have suffered, one way or other. None have been free from Satans temptations, and few from persecution, in one kind or other. Those that have not been persecuted as *Abel*, to death, haply have been persecuted as *Isaac* was by *Ishmael*. Satan hath been bruising the heel of the Church from the beginning, and will do it till his Head be bruised, which will be at the beginning of the thousand years: and so bruised, that he shall not recover any thing of Dominion, till the end of them; and then he shall deceive the Nations, but not hurt the Saints. 'Twill be but a vain attempt against them. He shall

shall not touch them, and there shall not so much as an hair of their head perish. Thus far concerning the Arguments for the Personal Reign.

In the next place, some Objections against it shall be answered.

Obj. 1. John 18. 36. *My Kingdom is not of this world.*

A. The meaning can't be, that Christ shall not have the Government of the world; for he is King over all the Earth *de jure*, and shall be *de facto*. He hath right to rule, and shall at last rule according to his right. That we may the better understand this place, let some other Scriptures in the first place be compared with it; and then let this Scripture it self be considered. For other Scriptures, see *Psal. 96: 11, 12, 13. Let the Heavens rejoice, and the Earth be glad; let the Field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord, for he cometh, for he cometh to judge the world in righteousness, and the people with truth.* Whence is it that the Creatures shall thus rejoice with the Saints? Because they shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, and Satan and Antichrist shall not have dominion over them; but all will be in subjection to Christ. See also *Psal. 97. the Contents*  
of

of which in the Syr. Version are these, *David* foretells the coming of Christ, and his last appearance; and the *Sept.* gives it this title, *Ψαλμὸς τῷ Δαυὶδ ὅτι ὁ κύριος καθίσταται.* A Psalm of *David*, *quando terra ejus restituta est, vel quando stabilita est*; when his earth was restored, or established. It's a Psalm fitted to the time of Christs coming to reign, and of the restitution of all things, *v. 2. 3.* *Righteousness and judgment are the habitation of his Throne; a fire goeth before him, and burneth up his enemies round about him*: which may well be judged to have reference to the Battel of *Armageddon*, and the Conflagration which *Peter* foretells. This title is the more to be taken notice of, because it agrees with what is said of Christ, *Isa. 44. 8.* *he is given for a Covenant to establish the earth*; or to raise it up. Christs Throne shall be established in the Earth, and then the Earth shall be established in a peaceable and prosperous estate. Before it reels like a drunkard, *Isa. 24. 22.* and *Nimrods* will fill it with violence: But Christ reigning, he shall establish it upon a foundation of righteousness, the effect of which shall be peace. *Rev. 11. 15.* *The Kingdoms of this world are become the Kingdoms of Christ.* Though Christ saith, *My Kingdom is not of this world*; yet the Kingdoms of the world must at last be his. *If it*

were

were of this world, and now to be set up, then would my Servants fight, vñ d, but now my Kingdom is not from hence. At this time it is not to be set up over the world, neither is it now to be from hence; I shall not, my Servants will not, contend for it: But the time will come, when I will in my Majesty ride prosperously, because of truth, meekness, and righteousness.

Next, let this place it self be considered; and first, what was the occasion of these words: *Pilate* asks *Christ*, *Art thou the King of the Jews?* this *Christ* doth not deny, but asks another question, *Speakest thou this of thy self?* And then *Christ* replies, *My Kingdom is not of this world*; as if he had said, I am indeed the King of the *Jews*, but they now reject me, and will not that I should reign over them; they will have no King but *Cesar*, therefore let them suffer from *Cesar*, and let their City be destroyed and left desolate, till the times of the Centiles shall be fulfilled, and then the Kingdom shall be restored to *Israel*. Secondly, what follows: There was a Providence ordering that Inscription, *Jesus of Nazareth, the King of the Jews*: A time must be when *Christ* shall be the King of the *Jews*. *Hos. 2. 5. The Children of Israel shall seek the Lord, and David their King.* *Pilate* asks him again, *Art thou a King?* He

He answers, *Thou sayest that I am a King.* Thou sayest that which indeed I am: which he witnesseth in the next words, *for this cause was I born, and came into the world, that I might bear witness to the truth:* And if Christ was for this end born, then the Saints are new born, and Ministers called, to bear witness to this truth. And 'tis observable, that after all this, *Pilate* justifies Christ thus far, *I find no fault in him.* Surely, as the High-Priest spake not of himself, but being High-Priest prophesied, *that it was expedient that one should dye for that Nation;* so *Pilate* prophesied, in the Inscription which was set over him, that Christ should be King of that Nation; and as once *Balam* and *Saul* were among the Prophets, so was *Pilate* also when he wrote that Inscription, and would not yield to an alteration of it. Christs great Enemies bear witness to his Priestly and his Kingly Office. Thus much for answer to this Objection, and for the clearing of this place, which now appears to be, not against, but for this truth of Christs Kingdom.

Obj. 2. *All that will live godly in Christ Jesus, must suffer persecution.*

A. Other Scriptures, and those not a few, do plainly declare a state of freedom from persecution at last: *They shall sit under their Vines and Fig-trees, and have none*



to make them affraid. Their Enemies shall come bending to them, and bow themselves down at the soles of their feet. How shall these Scriptures be reconciled with the former? *Act. 14. 22. We must through many tribulations enter into the Kingdom of God:* As Saints now must look to go to Heaven through tribulations, so the Church must for a long time endure tribulation; but at last it shall get through it into the Kingdom of God, which shall be upon Earth, in which Christ shall reign, and the Saints with him; then time shall be no more, that is, troublous times, persecuting, suffering times shall be no more, but then shall be the day of the Son of man. So, *distingue tempora, & concordabunt Scriptura;* state the times aright, and Scriptures will agree. In the day of the Man of sin, Saints suffer; in the days of the Son of Man, they shall have rest.

Obj. 3. *Satan being loosed out of his Prison shall deceive the Nations, and gather them to Battel, and compass the Camp of the Saints, and the beloved City: Now can it be thought that they shall dare to do this, if they shall know Christ and the glorified Saints to be there; and shall they be exposed to Battels and oppositions.*

A. 1. Sin, especially malicious wickedness, is daring and desperate. What will it

it not attempt; when there is the sweetness of revenge tempting to it? And malice loves to shew it self, though it can't do the utmost it would. *Rev.* 16. 9. Those that are scorched with great heat, blaspheme the name of God, who had power over those Plagues. When they can't free themselves of those Plagues, and have no power over those Plagues, they blaspheme him that hath: they do what they can, when they can't do the utmost they would, for revenge. No doubt but at this time the Devil will find much of malice, and envy at the power and prosperity of the Saints, which will give him the more advantage to deceive the Nations. The power of malice, and of a desire of revenge is so great, that it makes Men run the hazard of losing their own lives, to be avenged on those they hate. And this no doubt will be raised to such an height in wicked Men at that time, that it will make them run headlong into a desperate design: and as oppression makes wise Men mad, so malice, and envy, will then make wicked Men mad.

2. Somewhat like to this hath been done. There were very glorious appearances of God in *Egypt*, and at the Red Sea; great wonders were wrought, yet after this *Pharaoh* pursues the *Israelites*, and overtakes

takes them. God makes a way in the Sea, and a path in the mighty Waters, and *Pharaoh* was so hardened as to follow after them in the Sea, where the whole Host of *Egypt* was drowned. And after all the *Auralekites* must needs know what God had done for the *Israelites*, yet they would fight against *Israel*. And *Baalam* knew the presence of the Lord with the *Israelites*, and could say, The Lord his God is with him, and the shout of a King is among them, even the same King who shall have his Throne in the new *Jerusalem*; yet, notwithstanding this, he did what he could to curse *Israel*, and gave pernicious Counsel against them to the *Midianites*. This he did, though he knew that *Israel* should drink of the Blood of the slain, as they did his. These things being considered, why should it be lookt on as a thing incredible, that the Nations should gather against the beloved City, though Christ shall be in it, and it shall be known by this name, *The Lord is there*.

3. The evil Angels rebelled in Heaven, and began a War there. This they did, when they were in the presence of God. And if they did this in Heaven, no wonder that they shall be so ready to do it on Earth; though they know the effect will be their being cast into the Lake of Fire.

And

And if evil Angels shall act thus desperately against a known Christ, to their own known torment, then we may conceive it also of *Gog*, and *Magog*; seeing they will have the like devilish Malice, and the old Serpent deceiving them.

4. This will be but a gathering against the Camp of the Saints, and the beloved City, like the *Sodomites* compassing *Lot's* House round where the Lord was, who smote them with blindness, and after destroyed them with Fire, and Brimstone; so here will be a gathering to Battel, but no Battel, for Fire from Heaven will destroy them. So that all this will not be to the least hurt of Saints. They gather against, but get no Victory over them. They compass the Saints, but do not conquer them. *Pharaoh* pursued, but did not touch one *Israelite*. Not one *Israelite* was hurt, and no one of *Pharaohs* host escaped.

Thus will it be with *Gog* and *Magog*; not one of them shall escape burning, and not one Saint shall perish, no not so much as one Hair of any of their Heads. So this gathering will not be to the hurt, nay not affrightment of the Saints, for terror shall not come nigh them. But as when the Heathen rage, and Rulers take Counsel against the Lord, he that sits in Heaven laughs,

laughs, and hath them in derision. So the Saints in the beloved City, and in the Camp of the Saints, shall but laugh at *Gog* and *Magog*, and the vast Multitudes with them, and have them in derision.

*Obj. 4. The last Enemy that shall be destroyed is Death, 1 Cor. 15. 26. This is destroyed to Saints by their Resurrection, and therefore it may seem to follow hence, that there will not be a first Resurrection of dead Saints, at the beginning of the thousand years, because long after this the Saints will have Enemies, as Gog, and Magog, when the thousand years shall be finished. If Death be the last Enemy which shall be destroyed, then the Resurrection of dead Saints will not be till after the destruction of Gog, and Magog.*

*A. The words may be thus rendered. Death which is the last Enemy shall be destroyed. But it doth not hence follow, that Death shall be destroyed last of all. For some will be destroyed after Death.*

For the wicked, who have been Enemies to the Saints, shall be last of all sent away into everlasting punishment.

*Q. But how is death the last Enemy, if after Saints shall be raised, Gog and Magog shall gather against them.*

*A. Death is the last prevailing Enemy over a Saint. When this shall be destroyed,*

ed, no Enemy after this shall prevail against the Saints, or do them any hurt.

*Obj.* 5. As the high Priest did enter once every year into the holy place, *Heb.* 9. 7. so Christ being an high Priest of good things to come, did by his own Blood enter into the holy place, which is Heaven, *v.* 24. Christ is entred into Heaven it self, to appear in the presence of God for us. Hence it may be argued, that if Christ shall be a Mediator, and make intercession during the thousand years, then he must continue in Heaven, which is the holy place.

*A.* 1. It must be acknowledged, that Christ shall continue his mediation in the thousand years. For in that time many will be called, much grace will be given out. Saints will pray, and Christ will adde Incense to their Prayers, and offer them on the Golden Altar.

2. The Holy of Holies, into which Christ is entred, is in the Heavenly *Jerusalem*. As the holy place, which was the figure of the true, was in old typical *Jerusalem*, so the true is in *Jerusalem* above, where Christ is.

3. When the new *Jerusalem* shall come down out of Heaven, then the holy of Holies will come down also, and Christ in it. Here observe, First, the new *Jerusalem* is described, as having a figure like the Holy of Holies:

l a Holies: The length, and breadth, and  
 nce height of the holy place were equal,  
 .7. 1 King. 6. 20. And the same is said of  
 ood the new Jerusalem, Rev. 21. 16. Second-  
 en- ly, Ezekiel's Temple, which is to set forth  
 ven, a Church on Earth, when the Jews shall be  
 self, called, will have an Holy of Holies; Chap.  
 us. 41. 14. He measured the length twenty  
 hall Cubits, and the breadth twenty Cubits  
 du. before the Temple, and he said unto me,  
 con- this is the most holy place. Not that  
 . which was the Figure, but the true. And  
 hat this affords a strong Argument, to prove  
 the that this name, The Lord is there, inti-  
 any mates a personal presence. For Christ must  
 ven be personally present in the most holy  
 will place, to make intercession, which will be  
 ffer at last upon Earth. Thirdly, the Throne  
 of God, and of the Lamb, will be in this  
 City, Rev. 22. 3. And Christ on this his  
 Throne, sitting at the right hand of God,  
 and making intercession. Under the Law  
 there was a two-fold Throne. 1. yod mow  
 A Throne above upon the Ark, called  
 the Mercy Seat, Exod. 25. 17. There the  
 Lord promised to meet and commune with  
 the High priest. This was a Figure of the  
 true, which is called the Throne of Grace;  
 Heb. 4. 16. This Throne will be in the new  
 Jerusalem, and Christ a Priest upon it,  
 Zachar. 6. 13. praying for, and dispen-  
 H sing

ling Grace from it to the Saints.

2. A Throne of Judgment. *Solomon* made a great Throne of Ivory, there was not the like in any Kingdom. *1. King. 10. 18.* And this was a part of *Jerusalem's* glory of old, *Psal. 122. 5.* There are *several* Thrones of Judgment, the Thrones of the *House of David*; and upon *Dauid's* Throne must Christ sit. Now when 'tis said, the Throne of God, and of the Lamb, shall be in it, this also is meant. And here let this one thing be observed: As Christ shall give to the Saints to sit with him upon his Throne, so this is not meant of the Throne of Grace, where Christ is High Priest. True, they may go boldly to it, to obtain mercy, because Christ is there making intercession. But Saints shall not sit there as joint Mediators with Christ, though they are said to be Priests, yet not Priests upon a Throne. But the Saints shall sit with Christ upon his Throne of Judgment, to whom they shall be Servants, in executing Justice and Judgment in the Earth. *Psal. 149. 9.* To execute upon them the Judgment written. Christ shall write the Judgment, and they shall execute the Judgment written by him. This honour have all his Saints.

Having thus laid down some Arguments to prove the personal presence of Christ in

the



the beloved City, and some Objections against it being answered, that this great truth may be the better evidenced, let the last words of *David* be a little considered. These we find in 2 *Sam.* 23. and *Psal.* 72. In the former place, v. 1. 'tis said, *These be the last words of David*; and the Preface to what he had to utter, shews that they were things of very great weight, and very glorious truths. *David the Son of Jesse* said, and the *Man* who was raised up on high, the anointed of the God of Jacob, the sweet Psalmist of Israel said, *The Spirit of the Lord spake by me, and his Word was in my Tongue, the God of Israel said, the Rock of Israel spake to me. He that ruleth over Men must be just, ruling in the fear of the Lord.* As these words were a direction to *Salomon*, so chiefly a Prophecie concerning *Christ*, which may be thus rendered. *Be thou Ruler over Men, just, ruling in the fear of the Lord.* *David's* Sons succeeding him in Government were not all such. But *Christ* who was made of the Seed of *David*, and is to sit upon his Throne, shall be such a Ruler. *He shall be as the light of the Morning, when the Sun ariseth, even a Morning without Clouds, as the tender Grass springing out of the Earth by clear shining after Rain, v. 4.* *Christ* the Sun of Righteousness, shall arise, he shall shine forth as the

light of the Morning, after the long Night of Antichristian darkness; and then there shall be a Morning without Clouds. Christ shall come in Clouds, but being come, the Clouds shall pass away, and the tender Grass shall spring out of the Earth; they of the City shall multiply, and flourish like the Grass of the Field. *David* did not expect it should be thus in the Generations then immediately following. True, in the beginning of *Solomon's* Reign there was a short Morning without Clouds; but in his latter days he declined, and after him things grew much worse. Hence he saith, *Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure.* As if he had said, I see, by a Spirit of prophesie, that my successors will not be all just, yet the Covenant made with me stands sure, and shall be made good in him who is my Lord, and shall be my Son. And here is all my Salvation, and all my desire. I see his day, and long for the great Salvation of it: and all my desire is, that he may have a name above every name, and be exalted, and extolled, and be very high. I see the defections and desolations of my House, but look beyond these, and do well know, that a Rod shall come forth of the Stem of *Jesse*, and a Branch shall grow out of his Roots, and

and the Spirit of the Lord shall rest upon him, and he with Righteousness shall judge the poor, and reprove with equity, for the meek of the Earth.

In the latter place, which is *Psal. 72.* there is a Prayer added to this Prophecie, and the conclusion of these last prophetick words of *David*. The contents given of it are these. *David*, praying for *Solemon*, sheweth the goodness and glory of his, in type, and in truth, of Christs Kingdom. Several passages in it shew, that it must be meant of Christ chiefly; as *v. 5.* They shall fear thee as long as Sun and Moon endure, throughout all generations: *v. 7.* In his Days shall the righteous flourish, and abundance of Peace, so long as the Moon endureth. *V. 17.* His name shall be for ever, and Men shall be blessed in him. This was the promise made to *Abraham*, In thy Seed shall all Nations be blessed; that Seed was Christ. *Gal. 3. 16.* Glorious things are spoken of Christ's Kingdom in this Psalm. He shall judge the People with Righteousness. The Mountains, that is, Rulers, shall bring Peace to the People. They shall not be the Mountains of prey, but the Mountains of peace. His Kingdom shall be universal, even to the ends of the Earth. An absolute Victory will be gotten over his Enemies, they shall

lick the Dust; and the greatest shall be made to bow to him. The Kings of *Tyrish*, and of the *Isles* shall bring presents, the Kings of *Sheba* and *Seba* shall offer gifts, yea all Kings shall fall down before him, all Nations shall serve him. And then will be the Churches full redemption. v. 14. *He shall redeem their Soul from deceit, and violence.* Now the foresight of this glorious Kingdom, and of the happy Estate of the Church in it, makes *David* to break forth into praises, v. 18. *Blessed be the Lord God, the God of Israel, who only doth wonderful things,* and blessed be his glorious name for ever, and ever, and let the whole Earth be filled with his glory, Amen, and Amen. And then he concludes this, and all other his Psalms with these words, v. 20. *The Prayers of David, the Son of Jesse, are ended.* Whence may be gathered, that this Psalm contains the remainder of the last words of *David*, and that this Psalm was the last of *David's* Psalms, though it be not set last in the Book of Psalms. For the clearing whereof, two things may be considered.

1. The Psalms are not all placed according to the time of their composure, or the occasion of them: for Psalm the 3. is a Psalm of *David* when he fled from *Absalom*. Now many made before this, are set after it;

it; as *Pfal. 34.* A Psalm of *David* when he changed his behaviour before *Abimelech*. And *Pfal. 51.* A Psalm of *David*, when *Nathan* the Prophet came to him, after he had gone in to *Bathsheba*. See also *Pfal. 57.* and *63.* so then, this may be the last, though not set last.

2. The Psalm it self gives us ground to conclude that it was the last, and made by *David* a little before his death; for thus he begins it, *Give the King thy Judgements, O God.* Which shews that *Solomon* was now made King, for so he is here called. And this Psalm was made when both Father, and, Son were Kings. *Give the King thy Judgements;* there *Solomon* is called King, and *thy Righteousness to the Kings Son*, there *David* is called King. And that *Solomon* was King, *David's* own words do declare, *1. King. 1. 48.* *Blessed be the Lord God of Israel, which hath given me one to sit upon my Throne, mine Eyes also seeing it.* By this 'tis evident, that the plain literal sense may stand; that this was the last of the Psalms of the sweet Psalmist of *Israel*, who never sung more sweetly than now. And to this, these three things may be added.

1. The matter of this Psalm contains that which was the summe, and scope of *David's* Prayers, even that Christ might

reign gloriously, and that in his Days the righteous might flourish. This is all my desire, and in this my Prayers will reach their end.

2. *David* being carried in spirit to the Day of Christ's glorious reign, and being set in the view of his blessed Kingdom, and seeing him breaking Oppressors in pieces, and perfecting that which concerns the Saints, and at last delivering up the Kingdom to God the Father, breaks out into this joyful acclamation, The Prayers of *David* the Son of *Jesse* are ended, They are fulfilled, and fully accomplished, they are all consummated. So much is in the *Heb.* word *ἔτελει* the Prayers of *David*, and of all the Saints, will at last have a full accomplishment; and Faith may, even as God doth, call the things that are not, as though they were. So by a voice of faith he might well say, The Prayers of *David* the Son of *Jesse* are fulfilled.

3. When Christ shall take to himself his great power, and reign, and shall have put down all that is to be put down, and shall present all the Saints faultless before the presence of his glory, with exceeding Joy, then prayers will be ended. As the Prayers of Saints, so Christ's also, who is *David* the Son of *Jesse*. *Hos.* 3. 5. *They shall serve the Lord, and David their King; there*

there Christ is called *David*; And *Isa. 11. A Rod shall come forth of the stem of Jesse*; there he is the Son of *Jesse*: so the Prayers of this *David* the Son of *Jesse* will be ended. All that ever he prayed for will be accomplished, yea, all that he hath to pray for will be granted. For then all the good things contained in Gods Decrees shall be brought forth: and whatever Christ hath purchased for, shall be enjoyed by the Saints: all promises will be fulfilled to them: and all the desires of their hearts given them. And then as Faith will be swallowed up in Vision, and Hope in Fruition, so Prayers will end in everlasting Praises.

That the great things contained in this Prophecie, in which we have been thus running to and fro, may be the better understood, and improved, somewhat shall be added upon these following particulars.

1. The calling of the *Jews*.
2. The restitution of all things.
3. The description of the two Beasts, *Rev. 13.*
4. The day of Judgment, and the world's perishing by fire.
5. Some signs of the times when the fall of *Babylon* is at hand.
6. Some advantages which the know-



ledge of these Truths will afford.

7. The Conclusion of all, in some Counsels and Directions.

### 1. The Calling of the Jews.

We may conceive that there will be a twofold Calling of the *Jews*. A first calling will be at the ending of the one thousand two hundred and ninety days, *Dan. 12. 11*. At that time the *Jews* deliverance will begin, and there will be then a calling and a gathering of them: But at this time many will be called, but not so many chosen: This calling will be inward, and effectual to some; but to many but outward, and in profession only. For after this their calling, they will have many Enemies, causing great trouble to them: *Dan. 11. 31*; there is mention of an Enemy; and 'tis said, *Arms shall stand on his part, and they shall pollute the Sanctuary of strength*. And, *v. 45*. *He shall plant the Tabernacle of his Pallace in the glorious holy Mountaine*. *Zach. 14. 2*. *I will gather all Nations against Jerusalem, and the City shall be taken*. Now as this will be a time of great tryal, so many of the *Jews* shall fall away. *Dan. 11. 30*. This Enemy shall have indignation against the holy Covenant, and have intelligence with them that forsake it; *v. 33*.

Some



some he shall corrupt by flatteries; and some of them of understanding shall fall: some such as *Peter*, and others such as *Judas*.

The second Calling will be at the end of one thousand three hundred and thirty five days; which is forty and five years more than the former number: 'tis said, *blessed is he that cometh to these days*. At this time all *Israel* will be saved, as from their persecuting Enemies, so from sin: and all will be called, and chosen, and faithful, *Rev. 19. Thy People shall be all righteous, Isa. 60. 21.* All shall be effectually called, and their Children shall be as aforetime, *Jer. 30. 20.* these shall be of the Church, and like *John Baptist*, shall be sanctified from the Womb. No *Noah* shall have a cursed *Cham*, no *Isaac* a prophane *Esau*, for this would be a grief of heart, contrary to that promise, *there shall be no sorrow*. God shall put the Law in the mind, and write it in the heart, and they shall no more teach every man his Neighbour, saying, *know the Lord*; for all shall know him, from the least even to the greatest of them. They may need to be instructed farther in the knowledge of the *Messias*, but no need to be taught which is the *Messias*; no need to be taught as *Andrew* did *Peter*, *Joh. 1. 41. We have found the Messias*; as the Woman of *Samaritis*.

maria did the Samaritans, Come see the man which told me all things that ever I did, is not this the Christ? But they may then teach, as Aquila and Priscilla did Apollo, who instructed him in the way of God more perfectly. This second calling appears, Zach. 13. 9. Two parts shall be cut off, and dye, and I will bring the third part through the fire, and will refine and try them, I will say, it is my People; they shall say, the Lord is my God. And we may conceive, that this second calling will be by means of the personal appearing of Christ. Zach. 12. 10. They shall look upon me whom they have pierced, and mourn. Rev. 1. 7. Every eye shall see him; they also which pierced him: Not only Judah which pierced Christ, but also the ten Tribes. Thus as Paul was converted by seeing Christ, so shall the Jews: And after this, Joseph and Judah shall become one, and one King shall be to them all: And then every Tribe shall be in its portion in the Land, and the Patriarchs, Prophets, Apostles, and all Saints coming with Christ, shall stand in their Lot in the City.

## 2. The Restitution of all things.

We read of a twofold Restitution of all things. The first by Elias, the second by Christ.

1. By

1. By *Elias*, *Mat. 17. 12.* *Elias shall first come, and restore all things; but I say, Elias is come already.* The occasion of what was spoken of *Elias*, was Christ's transfiguration, which did prefigure his coming in glory: And the Disciples from hence seem to conclude, that Christ should then reign in glory. But this lay in the way, the Scribes say that *Elias* must first come. To which Christ gives an answer; in which two things are to be considered.

First, *Elias shall come, and restore all things.* Here's a plain assertion, *Elias shall come*: Which was spoken after *John Baptist* was come, and gone: And then this was a truth, *Elias shall come.*

Secondly, Christ answers, *Elias is come already.* So both are true, *Elias is come*, and *Elias shall come.* As there is then a twofold coming of Christ, so a twofold coming of *Elias*; for an *Elias* is a forerunner of Christ at both his comings. The first coming of *Elias* was foretold, *Isa. 40. 3.* *The voice of one crying in the Wilderness.* *Mat. 3. 1. 3.* this was fulfilled in *John Baptist*: This is he that was spoken of by *Isaias the Prophet.* And *Mat. 17. 12.* Christ said that *John* was the *Elias* which was to precede his first coming. The second coming of *Elias* is foretold, *Mal. 3. 1.* *Behold I send my Messenger, and he shall*

shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his Temple, &c. *Mal. 4. 1.* The day cometh that shall burn as an Oven: v. 5. Behold I send you *Elijah the Prophet*. Though these Prophecies had some degree of accomplishment in *John Baptist*, yet certainly the full accomplishment is yet to come. For an *Elias* shall be sent before the coming of the great and dreadful day of the Lord. Now this dreadful day must certainly be chiefly meant of the day of his second coming. For, first, all here foretold cannot be said to be fulfilled at his first coming: For did this day burn as an Oven, so that all the proud, and such as did wickedly, were burnt up, and had not root or branch left them? This threat had not its accomplishment at the destruction of *Jerusalem*, for this happened several years after the first coming of Christ; and 'tis promised, that at that time those that fear the name of God, should go forth, that is out of their bondage and afflicted state, and should tread down the wicked; so as that they shall be as ashes under the soles of their feet. But no such thing was done then, the Saints did not tread down the wicked. *Jerusalem* was trodden down by the *Romans*. This Prediction doth well agree with other Prophecies, of the great destruction of Christ's and

and the Churches Enemies; and very much with *Peter's* Propheſie of the worlds periſhing by fire. The time of Chriſt's firſt coming is called, The acceptable year of the Lord, and of proclaiming liberty to ſinners, to get forth from their ſpiritual Captivity. So 'tis expounded by Chriſt, *This day is this Scripture fulfilled in your ears, Luk, 4. 21.* Now how can that ſo ſweet a day ſpoken of by *Eſaias*, be the dreadful day ſpoken of by *Malachi*? In this dreadful day the Sons of *Levi* ſhall be purified, and the Offerings of *Judah* and *Jeruſalem* ſhall be pleaſant, as in the days of old: This was not fulfilled at Chriſt's firſt coming; for then the Sons of *Levi* were the great Enemies of Chriſt, and had the chief hand in crucifying him: And then *Judah* and *Jeruſalem* killed the Prince of life, ſo far were their Offerings from being pleaſant, as in the days of old. By this it appears, that an *Elias* is yet to come, who ſhall reſtore all things, and that to the Church in general, and to the *Jews* in particular.

First to the Church in general. The Apoſtles firſt preached the Goſpel, and were witneſſes to Chriſt. They laid the Foundation, which is Chriſt, and built upon that Foundation, Gold, Silver, and Precious Stones. Their Doctrine was pure, and the truths they preached very precious.

ous. They laid no Commands upon the Disciples, but what they received from the Lord. They planted, and watered, and God gave an increase. Doctrine was sound, and saving, Discipline was good; Ordinances were rightly administred, and they were the true worshippers, who worshipped the Father in spirit, and in truth. They had the guidance of an infallible spirit in what they did, as Apostles, and Ministers of Christ. But false Teachers quickly arose. The evil one sowed Tares. The Mystery of Iniquity began to work, and there were those who did build Wood, and Hay, and Stubble. Damnable Heresies were brought in; and at last the Man of Sin was revealed, with whom came in Idolatry, Superstition, and all kind of abominations. But in the time of this departure from the Faith, Christ hath his faithful witnesses, bearing a testimony to the truth as it is in Jesus. They prophesie when the Beast reigns, but in Sackcloth; and at last the Beast slays them. But after three days and half the Spirit of Life enters into them, and they stand upon their Feet, and as they were sown in weakness, so shall they be raised in power, and be the Angel flying in the midst of Heaven with the everlasting Gospel. Now these raised Witnesses, and this revived Ministry, will come

come in the spirit, and power of *Elias*. And by the spirit of Christ's Mouth will the Man of Sin now be consuming. And as *Elijah* did by Fire, from Heaven convince the People, that the Lord was God, and *Baal* was no God; and by this occasioned the destruction of the Priests of *Baal*. Even so shall the *Elias* which is to come, preach the everlasting Gospel; and by him Apostolical Doctrine, Ordinances, and Discipline shall be restored. And this day shall declare Mens works, of what sort they are; and the Word preached shall be Fire, to burn up Wood, Hay, and Stubble. And then shall Popish Priests appear to be but as the Priests of *Baal*. Now by this means Unity shall be restored to the Church. For this *Elias* will be a blessed peace-maker among the Saints, and shall make Brethren to dwell together in Unity, so that one shall not be of *Paul*, another of *Apollo*. Now sometimes Fathers begetting, and Children begotten through the Gospel, have fallen asunder. But this *Elijah* shall turn the hearts of Fathers to their Children, and the hearts of Children to their Fathers. And that promise will be fulfilled, *Phil. 3. 15.* *If in any thing ye be otherwise minded, God shall reveal even this unto you:* and thus the Multitude of the Disciples will be, as in the Apostles days, of one Heart, and of one Soul.

Second-



Secondly to the *Jews* in particular. For they shall be called, and be the Children of the living God. And so the Adoption, Glory, and Covenants, and giving of the Law shall be restored to them, and more than they had under the Law. And we may well suppose that the *Elijah*, spoken of in *Malachi*, will be the means of the first calling of the *Jews*. For he shall turn the hearts of Fathers to their Children, and of Children to their Fathers. Through his Ministry the *Jews* shall come to have the same hearts with their Fathers, *Abraham*, *Isaac*, and *Jacob*. *Abraham* believed God, and his Faith was counted to him for Righteousness, and he was obedient to the Commands of God. He saw Christ's day, and rejoiced. And at last the Children shall have the same heart with *Abraham* their Father. They shall believe unto Righteousness, and rejoice in Christ's day. And when *Abraham*, *Isaac*, and *Jacob* shall be in the beloved City, then their hearts will be to their Children. So this *Elias* will be as the Instrument of turning the Childrens hearts to their Fathers, so the occasion of the Fathers turning their hearts to their Children. And now the disobedient will be turned to the wisdom of the just; that is, of just *Abraham*. 'Tis to be observed, that the *Jews* great disobedience was, in refusing



fusing to hear Christ, and to obey the Gospel which he preached, which was after *John Baptist* was beheaded. Now *Elias* must turn these disobedient ones to the wisdom of the just, which shews that there is an *Elias* yet to come, to restore all things. And when he comes, the Kingdom of the Spirit which was so evident, and eminent in the Apostles days, shall be restored. And then the Spirit in, and by the Word, shall mightily convince the World, wondring after the Beast, of their great error therein, whereby they shall be made to hate the Whore, and to eat her Flesh, and burn her with Fire. Thus much of the restoring all things, by an *Elias* yet to come.

2. Christ at his coming shall restore all things, *Act. 3. 21. The Heavens must receive him till the time of the restitution of all things*: Christ will come, and set all things right. *Elias* will restore all things of the primitive Apostolical state. Christ will restore all things of the primitive state of innocency and uprightness. *Elias*, all lost through Antichrists Apostasie, foretold *1 Tim. 4. 1.* Christ, all lost by *Adams* Apostasie, and shall set the Saints in a better estate than *Adam* had in Paradise. A particular description of this Restitution is not to be expected; but we must rest satisfied with those generals which we have in Scripture

ture about it. *Rev. 21. 5. He that sits up-  
on the Throne shall make all things new.* The  
works of Antichrist, yea all the works of  
the Devil shall be destroyed: All *Babels*  
will be thrown down, and all Idols be utter-  
ly abolished. The new Heavens and Earth  
will be created in such glory and beauty,  
that the former shall not be remembered.  
And as light, grace, and peace, shall be most  
plentifully and abundantly restored to the  
Church, so Righteousness, Judgment, and  
Quietness to Civil States. No Inhabitant  
of the beloved City shall say, I am sick.  
None of the new Earth shall complain of  
violence, or wrong, then the Kingdom shall  
be restored to *Israel*, yea the Kingdom lost  
by the first *Adam*, shall be restored to the  
second. And a Paradise will be restored  
with the Tree of Life in it. In a word, all  
the dead Saints shall be restored, and shall  
live, and reign with Christ.

3. A description of the two Beasts,  
mentioned *Rev. 13.*

As there hath been occasion to mention  
the Beast, in the fore going discourse, so  
it will be requisite to consider the description  
given of him in the Scripture. Two are de-  
scribed in the place last cited. The first  
riseth up out of the Sea, having seven  
Heads, and ten Horns, and upon his  
Horns ten Crowns. Some are apt to

con-

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conceive, that the *Roman Empire*, as heathenish, was this Beast. But this can't be, because this Beast is said to continue forty and two Months. And besides, the *Roman Empire*, as Heathenish, is that Dragon we read of, *Rev. 12. 3. A great red Dragon appeared, having seven Heads, and ten Horns, and ten Crowns upon his Heads.* And this Dragon gives to the Beast rising out of the Sea, his Power, and Seat, which is *Rome*, and great Authority. And 'tis to be observed, that the Dragon hath Crowns upon his Heads, but this Beast on his ten Horns, which are the ten Kings, which give up their Power to the Beast. Now for the better understanding of what we find in this Chap. about these two Beasts, we may consider, that in propheticall stile, sometimes by Beast is meant the fourth Kingdom which was to be on Earth. *Dan. 7. 23. The fourth Beast shall be the fourth Kingdom.* *Rev. 17. 7. I will shew thee the Mystery of the Woman, and of the Beast that carrieth her, which hath seven Heads, and ten Horns.* Here the Beast is the fourth Kingdom: and the Woman riding the Beast, is the Ruler of of this fourth Kingdom. And as sometimes by Beast is meant the fourth Kingdom, so sometimes the Head thereof is called the Beast. *Rev. 11. 7. The Beast that ascendeth out of the bottomless Pit shall make War, &c.* Where by Beast, the Pope, or Papal Head  
of

of this fourth Kingdom, the slayer of the Witnesses, is meant. This first Beast then is the fourth Kingdom as becoming Papal, or as under Popes as the Head thereof, having *Rome*, which is mystical *Babylon*, for a Seat. This is the Beast with seven Heads, and ten Horns, that is ruling in that City, which was built on seven Mountains, and which hath had seven sorts of Government, having in himself the Monarchical Power of the Beast, which before had been in the six preceding Kings, or Regiments, and to whom ten crowned Kings gave up their Power, which continue one hour with the Beast, *v. 3.* *John* saith, *I saw one of his Heads as it were wounded to death, and his deadly wound was healed.* That is, taking this Beast with seven Heads for the fourth Kingdom, so the sixth Head of Roman Emperours was wounded by the *Goths*, and *Vandals*, who prevailed so much in *Italy*, and took *Rome*.

But now that which did lett being taken out of the way, the Man of Sin was revealed, and by this means the Pope was advanced, and he becoming Head, and ruling this fourth Kingdom, kept it alive, and so the deadly wound was healed. The time of this Beasts continuance is forty and two Months, which is the time of the Witnesses prophesying in Sack-cloth, and of the  
Womans

Womans being in the Wilderness. Now when this time shall be run out, then, *He that leadeth into Captivity, must go into Captivity; he that killeth with the Sword, must be killed with the Sword.* v. 10. This first Papal Beast then, as sitting on seven Mountains, and having ten Horns, and Rome for his Seat, shall be destroyed, for then the ten Kings shall hate the Whore, and eat her Flesh, and burn her with Fire. And his Seat shall be destroyed under the fifth Vial. But the fourth Kingdom will not be destroyed at this time, though now it will have another wound, seemingly deadly, given to it, which will be healed, as after is to be shewn, by the second Beast. but that which will be destroyed, will be the Papal Head of this Beast, as in his Seat at Rome, at the end of the forty and two Months, which will be expired long before the Battel of *Armageddon*, which should be well observed by the Reader, in relation to what follows concerning the second Beast. A clear proof of this we find, *Rev.* 11. 14. Where the rise of the Witnesses, and the fall of the tenth part of the City, being foretold, which declare the forty and two Months to be ended; It follows, *The second wa is past, and behold the third wa cometh quickly.* So that after the forty two Months shall be ended, there must be

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be time for the third woe, which will be caused by the cruel persecution of the second Beast, and that will end in his final overthrow, and the destruction of that fourth Kingdom, whereof he shall be the Head.

The second Beast cometh up out of the Earth, and hath two Horns like a Lamb, and spake as a Dragon, *v. 11.* And his coming up is after the first Beast shall be killed with the Sword, and therefore is not in being during the forty and two Months, as they conceive, who say, that the same Antichrist in the forty and two Months time, is here represented under divers forms, as having a twofold original, out of the Sea and Earth, a double Body, a twofold shape and person, being both a Secular and Ecclesiastical person, a Tyrant and a false Prophet, an Emperour and High-Priest. But against this it may be urged, *John* calls him another Beast, and why should not we judge so of him? And he comes up after the other will be destroyed. If he be the same, he must be destroyed with him, and in him, at the end of the forty and two Months. And if he should be destroyed with the other, then there would be no Beast after the forty two Months; but the Scripture gives clear Testimony, that a Beast will be after this time, and shall continue till he be taken at *Armageddon*, which will be the

the ending of the third woe. By this it appears that they are two distinct Beasts, one succeeding another. Yet must it be acknowledged, that in some respects they may be accounted one. As in respect of Power. For the second Beast executeth all the Power of the first, *v. 12.* And causeth all to worship the first Beast, which will be as it were revived in this second. For the deadly wound given to the fourth Kingdom by the ruine of *Rome*, and of the first Beast there, will be healed by the coming up of this second Beast. So then, though they will be two Beasts, yet but one Antichrist, or Man of sin, and so are spoken of, *2 Theff. 2. 4. 8.* And whereas 'tis said, *the Beast that was, and is not, he is the eighth, and is of the seven, Rev. 17. 11.* why may we not conclude thus? the former Beast is the seventh, and this second is the eighth. Usually they are thus made up, One is, that is the sixth order of Pagan Emperours, the other is not yet come, that is the seventh order of Christian Emperours, and then the Pope is made the eighth. But the former way seems more probable. Thus then when the forty and two months Beast shall be destroyed, Satan will immediately send forth another Beast, that in him the Antichrist, and Man of sin, may be revived, and an Head may be raised for the



fourth Kingdom, and this will be Antichrist.

1. In a better shape and form, more to deceive withall; for so great will be the light of this day, that if Antichrist should appear in his old form, he would be hated of all. Satan will therefore bring him forth in a better form, that he may have the more followers: He appears like a Lamb, with a shew of meekness and innocency; and in this the subtilty of the old Serpent will be seen, who will as near as he can imitate the work of God in raising the Witnesses, who, when risen, will be more pure and spiritual; so this Beast will be raised in a better shape, and be transformed as the Witnesses of Christ, and Ministers of righteousness, that he may more powerfully deceive.

2. He will have, as another shape, so another Seat. For,

First, *Rome*, the Seat of the first Beast, will be destroyed under the fifth Vial, *Rev. 16. 10. The fifth Angel poured out his Vial upon the Seat of the Beast, and his Kingdom was full of darkness.* Not now wholly destroyed, but full of darkness, and is to continue till the pouring out of the seventh Vial.

Secondly, We may observe, that as two Beasts, so two *Babylons* as Seats of these



two Beasts, are mentioned in the *Rev.* The first, Chap. 14. 8. where after the rising of the Witnesses, and their standing with the Lamb on Mount Sion, 'tis said, *Another Angel followed, saying, Babylon is fallen*; which is meant of *Rome*, and the destruction of the first Beast there, and his Seat; after which the second Beast comes up. And hence it is, that presently after the fall of *Babylon*, and the destruction of the first Beast there, v. 9. *A third Angel followed, saying, If any man worship the Beast, and his Image, and receive his mark, the same shall drink of the Wine of the wrath of God.* This seems strange, that when *Babylon* is fallen, and the Beast in it come to his end, another Angel should be sent to warn men not to worship the Beast. But by this it's evident, that when *Rome* the first *Babylon* falls, another Beast will arise; and as he will be a grand Impostor, so there will be great need of this warning to beware of him. The second *Babylon* is mentioned *Rev.* 16. 19. as in being at the pouring out of the seventh Vial, for then 'tis said, *great Babylon came into remembrance before God.* Thus we see it manifest, that there are two *Babylons* mentioned in the *Revelations*: Yet let it be considered, that *Babylon* may be taken two ways.

1. Locally, for a particular place and

I 2 *Seat.*

Seat. So *Rome* is *Babylon*, and after its destruction, some other place may be so.

2. Politically, for the Antichristian state, or fourth Kingdom under Antichrist, as having the supreme rule in it. And thus as the two Beasts are but one Antichrist, so the two *Babylons* are but one and the same Antichristian State and Kingdom. An Empire may remain the same when the Seat is changed; as when *Constantine* removed from *Rome* to *Byzantium*.

Q. But where will the second *Babylon*, or Seat of this second Beast be?

A. This cannot be determined; but it may be probably conceived, that it shall be somewhere in the East. For,

First, This Beast will have great power, and shall deceive many by his feigned Miracles, and shall force obedience; for he causeth all to receive his Mark.

Secondly, It is not likely that he shall have power to deceive and persecute among the Gentile Saints, who had been so long under the power of the first Beast, in this Antichristian part of the world: For at the end of the one thousand two hundred and sixty days, the Woman, that is the Church of the Gentile Saints, comes up out of the Wilderness, and not to return again; for the voice from Heaven is, *Come up hither*. They therefore are to be above, and not beneath.

Thirdly,

Thirdly, we may conceive that this Beast will chiefly act his part among the *Jews*, when they shall be brought to their own Land, and will be an Antichrist, or Man of Sin, raging amongst them, and raising Persecution and trouble to them. And thus as the first Beast hath acted his part amongst the *Gentile* Saints, so this second will against the *Jews*, when they shall be called; and called they must be: For the River *Euphrates* is to be dried up, to make way for the Kings of the East; that is, the *Jews* so called, because the Kingdom shall be restored to them: and that by the Kings of the East, are meant the *Jews*, may be proved from *Isa.* 11. 15. When the Lord shall shake his Hand over the River, there shall be an Highway for the remnant of his People from *Assyria*. And *Zach.* 10. 10, 11. I will bring them again from *Egypt*, and *Assyria*, and all the deeps of the River shall dry up. Which doubtless is the same with the drying up the River *Euphrates*. And the following words shew what we are to understand thereby. *The Pride of Assyria shall be brought down, and the Scepter of Egypt shall depart.* Which signifies the wasting, and destruction of the *Turkish* Empire, and the bringing down the Pride of the Turk, for he rules in *Egypt*, and *Assyria*; and by this means, way shall be made for the *Jews*,

these Kings of the East, to return to their own Land: and then will this Beast be their persecuting Enemy, and shall prevail much against them at last, and cause such trouble to them, as never was since there was a Nation; and by his feigned Miracles shall draw in the Kings of the Earth to his assistance, as we see *Rev. 16. 13.* And the place of their gathering will be *Armageddon*, which being an *Hebrew* name, gives ground to conclude, that this gathering will be in *Judea*; which also appears, *Ezek. 39. 4.* *Gog*, and *Magog*, the same with that great Army we read of, *Rev. 19.* being headed by this Beast, shall fall upon the Mountains of *Israel*. This is also manifest from *Joel, 3. 12.* where it is said, They shall come up to the Valley of *Jebosaphat*, and the Command is, Put in the Sickle, for the Harvest of the Earth is ripe: and here 'tis that the Beast will be taken: so that we may well conclude, that he will be the great Enemy to the *Jews*. And it being so, we may conceive farther, that this second Beast will be the little Horn; The King of fierce Countenance, and the vile person, spoken of by *Daniel* the Prophet.

1. The little Horn. It's manifest that the fourth Kingdom will be last of all under the power of this little Horn. *Dan. 7. 23.* The fourth Beast is the fourth Kingdom,

dom, the ten Horns are ten Kings, and another shall rise after them. In the *Greek Translation* *ἔτι οὖν*, behind them, and unawares; and he shall speak great words against the Saints of the most high, and shall wear out the Saints, and think to change times, and Laws, and they shall be given into his hands until a time, times, and the dividing of time. Compare *Dan.* 12. 6, 7. *How long shall it be to the end of these wonders?* The Answer is, *For a time, times, and an half, and then the end shall be.* The end of the Beasts Reign, and of the *Jews* trouble. For then the Judgment shall sit, and they shall take away his Dominion; that is, the Dominion of the little Horn, to consume, and destroy it for ever: and then the greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most high. Now as for the first Beast, he can't be this little Horn, because he is to be destroyed long before the fourth Kingdom will end; and no one of the ten Horns can be this little Horn, for he riseth after them. Therefore the second Beast must be this little Horn. And as the *Gentile* witnesses shall lye dead three days and an half, and then shall rise, and shortly after the first Beast shall be destroyed; so the *Jews* great trouble will be in the last three years and half

of their suffering time, and then they shall be delivered, and this second Beast will be taken, and the fourth Kingdom destroyed for ever.

2. The King of fierce Countenance. *Dan.* 8. 23. In the latter end of their Kingdom; that is, of the *Grecians*, when the fourth Kingdom, into which theirs was to run, shall come near its end, then a King of fierce Countenance shall stand up, understanding dark sentences, and his power shall be mighty, but not by his own power. He shall destroy the holy, and the mighty People, that is, the *Jews*; and through his policy shall cause craft to prosper in his hand. And lastly, he shall stand up against the Prince of Princes. Now observe how well these things agree to this Beast. He may be said to be a King of fierce Countenance, *Rev.* 13. 11. *He spake as a Dragon.* He causeth all to receive a mark, and endeavours to slay all that will not worship the Beast's Image. *V.* 16, 17. He doth great wonders, making fire to come down from Heaven in the sight of Men; and he causeth craft to prosper in his hand: for by his subtilty he perswades the Kings of the Earth, and of the whole World to come in to his assistance, which shews him to be very subtle, and a King understanding dark sentences. And he is also mighty, but

but not by his own power. For the Kings of the Earth give up their power to him, and so he is mighty by their power. And lastly, which makes the thing most clear, as the King of fierce Countenance shall stand up against the Prince of Princes, even Christ, so this is plainly said concerning this second Beast, *Rev. 19. 11.* Christ hath this name upon his Vesture, and his Thigh, *King of Kings and Lord of Lords.* The same with Prince of princes. And *v. 19.* I saw the Beast, with the Kings and their Armies, and they make War against him that sate on the white Horse. And lo, here we find that King of fierce Countenance standing up against the Prince of Princes, *viz.* the second Beast making War against him that had a name written, *King of Kings, and Lord of Lords.*

3. The vile Person. Of him 'tis said, *Dan. 11. 21.* He shall obtain the Kingdom by flatteries, appearing as a Lamb, meek, and peaceable: but having gotten the Kingdom, shall do according to his own will, *v. 36.* And shall exalt himself above every God. And shall prosper till the indignation be accomplished. He shall enter into the glorious Land, and then *Michael* shall stand up, and at that time the *Jews* shall be delivered, and this Beast, this vile Person, with his false Prophet, shall

be taken. Now these things being considered, we may judge it probable, that this second Beast will have his Seat somewhere in the East.

In the next place, I shall offer this to consideration, whether what is added about the Number of the Beast, may not be chiefly meant of this second Beast. Some things may be observed, which make it probable.

1. This is added in the close of the description of this second Beast. And seeing this comes up after the other is destroyed, we may judge that what is spoken of the Number of his Name, should belong to this Beast.

2. It's said to be the Number of the Beast, not of the Beasts; which doth shew that it belongs to one, and not to both.

3. By the knowledge of the Number of his Name, and Mark, the Beast is known. Let him that hath understanding count the Number of the Beast. Why? Because thus he may be known. Now as for the first Beast, if we had not other ways of knowing him than, by the Number of his Name, we should be much at a loss. For what hath been discovered hitherto of this Mystery? True, Men have found out the Number 666 in some Names. But what is this for the discovery of the Beast. And hath



hath it been a matter of so great wisdom to find out this Number in the word *Narnes*; or in some other Names? Surely there is much more in it, seeing a Victory is to be gotten over it, *Rev.* 15. 2. Now for the first Beast, there are evident Characters given of him, by which he is known, and whereby we may come to a certainty, and say we know that we know him: but yet the Number of the Beast remains a Myſtery. These Characters we have, *2 Theſſ.* 2. 3, 4. The Man of Sin opposeth, and exalteth himself above all that is called God, and sitting in the Temple of God, sheweth himself that he is God. And, *2 Tim.* 4. 1, 2. In the latter times Men shall depart from the Faith, giving heed to Doctrines of Devils, speaking Lyes in Hypocritie, forbidding to Marry, and commanding to abstain from Meats. And lastly, in *Rev.* 17. 7. *I will tell thee the Myſtery of the Woman, and the Beast which carrieth her, which hath seven Heads, and ten Horns:* 'Tis evident that Rome is here meant, which was the great City reigning over the Kings of the Earth. So the first Beast is known sufficiently by other Characters, though we have not found out the Myſtery of the Number of his Name. Therefore it seems most probable, that this respects the second Beast, who as he shall be in a better form, and

and do lying wonders, and more powerfully deceive, so it will be more difficult to discern him; but the Elect shall discern him, for he shall not be able to deceive them, but they shall look through his lying wonders, and shall have understanding to count the Number of his Name.

4. Observe those expressions, *Here is Wisdom, let him that hath understanding count*: which implies, that this is a very enigmatical, and obscure thing; and 'twill be an excellent piece of Wisdom to find out the Number of his Name. It implies also, that this Wisdom may be attained. For to some it shall be given to count. If none shall have it, in vain 'tis said, *Here is Wisdom, let him that hath Understanding count*. This shews that such an understanding shall be given to some. But where is this Wisdom now? and who hath the Understanding to count? What is there of satisfaction given by any, for the discovery of this Mystery? Wherefore it seems, that this discovery is reserved for the time of the second Beast; and God will then give an Understanding to some to know him, and they shall have this Wisdom to discern the Number of his Name.

For a conclusion of what shall be said concerning this second Beast, let these three particulars be observed.

1. This

1. This second Beast will be of very short continuance, in comparison with the former, for he will not much exceed forty and five years. For first, under the fifth Vial, the Seat of the Beast, and consequently the first Beast will be destroyed. Secondly, under the sixth, way will be made for the Kings of the East, and the *Jews* shall be called, and return to their own Land. Thirdly, from the time of the first calling of the *Jews*, till the Battel of *Armageddon*, where the second Beast shall be taken, and after which the *Jews* shall have rest, will be forty and five years. Which appears, *Dan.* 12. 11. 12. From the time that the Daily Sacrifice shall be taken away, shall be one thousand, two hundred, and ninety days, and at the end of these Days the *Jews* shall be called. And then it follows, *Blessed is he that cometh to the one thousand, three hundred, and thirty five Days.* Why blessed? Because the *Jews* Enemies will then be all cut off, and the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most high. Now the latter number is forty and five years more than the former, and at the end of them, this Beast will come to his end.

2. This Beast will have his false Prophet working Miracles before him. The Beast  
and

and false Prophet are not one Person, but must be taken as two distinct Persons; and so are they still set forth. There will be one, in whom the Devil will be a lying Spirit, who shall preach up this Beast, and cry up his Authority, and shall work Miracles before him, causing Fire to come down from Heaven in the sight of Men; and by this means shall wonderfully deceive, and draw many after the Beast. As an *Elias*; and true Prophet of Christ shall come, so God may suffer a false Prophet to withstand him, even as *Jannes* and *Jambres* withstood *Moses*. And as *Elias* shall perswade the Elect to follow the Lamb, so this false Prophet shall seduce the Vessels of Wrath, and draw them after the Beast. And that *Elias* which shall come may have the gift of working Miracles; and then as the *Magicians* of *Egypt* did seemingly some wonders, which were done by *Moses* and *Aaron*, so may this false Prophet do somewhat in appearance, like the Miracles of *Elias*.

3. This Beast, and false Prophet, will have a most remarkable, and strange Judgment executed upon them, *Rev. 19. 20. These both were taken, and cast alive into the Lake of Fire, that is Hell. Rev. 20. 10. The Devil was cast into the Lake of Fire, where the Beast and the false Prophet are. So the Lake of Fire is Hell; and these both*

were;

were cast into it. Which doth not only shew, that the Antichristian State and Kingdom, and so the Antichrist and Man of Sin, shall be destroyed; but it shews that the particular Person, which shall then have Supream Power and Command in the fourth Kingdom, and shall stand up against the Prince of Princes; and that false Prophet, which shall then be so active for the Beast, even these two persons shall be cast alive, &c. Now that we are to take the Beast and false Prophet for two Individual Persons, may be gathered from *Rev. 20. 10. The Devil was cast into the Lake of Fire, where the Beast and false Prophet are.* This is above one thousand years after the taking of the Beast. So that when the Antichristian State, and Kingdom, shall be wholly abolished, the Beast and the false Prophet will be in torment. Now this being cleared, we may observe farther, that they are said to be cast alive into this Lake. That is, destroyed Body and Soul in Hell. For as this will be such a Beast, as never was since there was a Beast, causing such trouble to the Jews as never was since there was a Nation, so he, and his false Prophet, shall have such Judgment as never was before. *Korah, Dathan, and Abiram went down quick into the Pit, Numb. ch. 16. ver. 30. For the Earth opening swallowed*

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ed them up, and so they were buried alive. But this Beast, and false Prophet, shall be cast alive into Hell. *For at this time God's fury will come up in his Face. Ezek. 38. 18.* And the anger of the Lord will be so exceeding hot against them, for their most daring wickedness, in standing up against the Prince of Princes (a greater Sin than that of *Korahs* standing up against *Moses*, and *Aaron*) that he will not respite their full torment till the resurrection of the wicked, above one thousand years after; but then immediately shall they be cast Body and Soul into Hell, and be under full torment in both. And as *Enoch*, and *Elias*, Persons so eminent for Godliness, were translated that they did not see Death, and were carried alive to Heaven; so this Beast, and false Prophet, Persons so eminent in wickedness, shall be cast alive into Hell. This sense is somewhat favoured by what follows. *The remnant were slain;* *ὁ λοιπὸς* the rest, therefore these were not slain by a bodily Death, but both in Soul and body were under the power of the second death. Thus much of these two Beasts.

#### 4. The Day of Judgment, and the World's perishing by fire.

For the better understanding of what we find

find in Scripture concerning the Day of Judgment, take notice of two things.

1. Christ will begin the work of Judgment at his next appearing, *2 Tim. 4. 1. The Lord Jesus Christ shall judge the quick and the dead, at his appearing and Kingdom.* When Christ shall appear, and the New Jerusalem shall come down, and Christ shall take to himself his great power and reign, then he shall judge the quick and the dead.

*Q. What shall Christ then do as a Judge, or what shall be his judging work at the beginning of the thousand years?*

*A. 1. The dead Saints shall be raised, and judged at this time: Which is evident from Rev. 11. 15. The seventh Angel sounds his Trumpet, and there were voices saying, The Kingdoms of the world are become the Kingdoms of the Lord, and of his Christ. This is at the beginning of the thousand years. Now observe what is said v. 18. Thy wrath is come, and the time of the dead that they should be judged: And what dead are meant, the following words declare. And that thou shouldest give reward to thy Servants the Prophets, to the Saints, and to all that fear thy name, small and great. So by dead in this place, are meant the dead Saints, and and all the dead Saints, even as many as fear Gods name: All these shall be judged by a sentence of absolution, and shall receive*

ceive the Kingdom which was promised to them.

2. Christs work at this time, as a Judge, will be to destroy them that destroyed the earth, *Rev. 11. 18.* Whence we may gather, that this will not be the time of raising the wicked, but of destroying them; not of raising them out of their Graves, but of sending them to their Graves. Which is also evident from *2 Pet. 3. 7.* *The Heavens and Earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment, and perdition of ungodly men.* Here the day of Judgment is mentioned, and this will be a day of perdition of ungodly men; *ἀνολίαις*, of killing, not of making them alive again; and lastly, the Heavens and Earth which now are, shall then perish by fire. And here I shall insist a little upon these words, and shew what we are to understand by the Heavens and Earth which now are, and how they shall perish by fire; and by this we shall see farther what the judging work of this day will be. Consider then,

The Heavens and Earth which are now, do signifie the world which now is, both with respect to that which was before it, and perished by water, and also to that which shall be after it, and is to come; even the new Heavens and the new Earth, wherein



wherein righteousness shall dwell. And if we consider what world it was that perished by water, we shall the better know what world it is that shall perish by fire.

Now the Heavens, taken in a proper sense, did not perish, neither did the body of the Earth perish; but all the men upon the face of the Earth perished, except those in the Ark, and all other living Creatures without the Ark, in whom was the breath of life, and also the Fruits of the Earth. *2 Pet. 2. 5. Bringing in a flood upon the world of the ungodly.* This world of the ungodly perished by water. And together herewith, there were Analogical Heavens and Earth which also perished by water. Analogical Heavens there were which perished, and those both Political and Ecclesiastical.

1. Political Heavens. That is, the Superior, Sovereign, and Ruling part of that World; for, as after shall be shewn, thus Heaven is sometimes taken. And 'tis to be observed that the Ruling part of that World was exceeding corrupt. For those that were highest in power were most eminent in wickedness. The great Men were the greatest Sinners, and did fill the World with Violence, Rapines, Oppressions, and all manner of unrighteousness. *Gen. 6. 11.* And therefore God brought a Flood, in

in which these Heavens perished. For all the Principalities and Powers, of that wicked and ungodly World, were swept away by the Flood.

2. Ecclesiastical Heavens. Churches on Earth are sometimes called Heaven. The Kingdom of Heaven frequently in the Evangelists signifies the Church. *Rev. 12. 7. There was War in Heaven*; that is, in the Church. Now the Ecclesiastical Heavens; that is, the Churches of that World, perished by Water; even all, except that in the Ark. 'Tis said, *Gen. 4. 26. Then began Men to call upon the Name of the Lord.* There were Churches of *Seth's* Posterity, which worshipped God. But these did at last exceedingly apostatize, as we see, *Gen. 6. 2. The Sons of God saw the Daughters of Men, and took them Wives of all that they chose.* And thereupon the Lord says, *My Spirit shall not always strive with Man, for that he also is Flesh.* Observe these words, *He also.* The Sons of God were spoken of immediately before. This [*He also*] therefore is meant of the Church-member; even he that was called the Son of God, was also *Flesh*. Not only those without, but also those within the Church: not only the Posterity of *Cain*, but also the Posterity of *Seth*, had corrupted their way, and all the Imaginations of their hearts were

were also evil continually. Now these Heavens did also perish by Water, because of the great wickedness found in them. There was an Analogical Earth also which perished by Water; that is, as Superiours, so Inferiours; as Masters, so Servants; as the mighty Men, so the mean Men; as the Giants, so the Dwarfs: the Flood swept all away, and one as easily as the other.

And here we may do well to observe, what kind of wickednesses they were which brought the flood; there was desperate Apostasie of the Sons of God, there was Pride amongst them, *they became men of Renown*; and also cruelty and oppression, *they filled the world with violence*: The Giants in stature were Giants in wickedness. The old world was an Atheistical and desperately debauched world; and when God gave space and warning to repent, by *Noah's* preaching, they repented not. In a word, 'tis to be observed, that the world of the ungodly then was become wholly arbitrary: every one would be *sui juris*, and not be subject to or act by a Law. The mighty men, and Sovereign part of it, were absolute and arbitrary. They would be arbitrary in ruling others, and exercised what violence they pleased; and arbitrary in ruling themselves, giving themselves up to the lusts of uncleanness; not only *taking*  
*Wives*

*Wives of the Daughters of men*, but, as Gen. 6. 4. also after that, *they went in unto the Daughters of men*; to others that is besides their Wives, and *they took of all that they chose*; and therein the arbitrariness of that world appeared, they chose by Lust, and not by Law; from their own wills, and not according to the will of God. The People of God will have God to chuse for them. *Psal. 47. 4. He shall chuse our Inheritance for us.* But these would chuse for themselves: This was the first transgression, *Adam* would become arbitrary, he liked not Gods choice, but he himself would chuse what Fruit to eat; and we may observe how displeasing this was to God: *Behold the man is become like one of us*, Gen. 3. 22. to know good and evil; that is, as God is absolute, and his Will is the rule of good or evil; what he wills is good, and what he nills is to be lookt on as evil. So now *Adam* would become absolute, to know good and evil, and have his own will the rule of it; this highly provoked God. 'Tis his incommunicable Privilege to be absolute. This arbitrariness God did avenge, and that speedily upon him; 1. He must not eat of the Tree of life: 2. He was cast out of Paradise. He that would be all and absolute, loses all thereby: And when the old world became arbitrary

arbitrary, a Flood came and swept all away. Thus we see what world it was that perished by water.

In the next place let it be considered, what Heavens and Earth are to perish by Fire. And now I shall endeavour to make it manifest, that there are, as natural, so analogical Heavens and Earth; and Heavens both Political, and Ecclesiastical. *Isa.* 34. we have a Prophecie of the Judgments wherewith God will at last avenge his Church. *V. 2. The Indignation of the Lord is upon all Nations, and his fury upon all their Armies. V. 4. All the Host of Heaven shall be dissolved; and the Heavens shall be rolled together as a scrole, and all their Host shall fall down; and the next verse shews what Heavens are meant. My Sword shall come down upon Idumea, and upon the People of my curse to Judgment.* The Unicorns shall come down, and the Bullocks, for it is the Day of the Lords Vengeance, and the Year of Recompences, for the Controversie of *Sion*. So that by Heaven here, are meant the Churches Antichristian Enemies, who have been in Power, and above, and long have had the upper hand in the World. This will appear also from *Hag.* 2. 6, 7. *I will shake the Heavens, the Earth, the Sea, and the dry Land.* This shaking is to make way for the coming of Christ.

That

That it looks beyond his first coming, is evident from *Heb.* 12. 27. where 'tis spoken of as a thing then to come. And why shall these Heavens and Earth be shaken? 'Tis for the removing of things that may be shaken, as of things that are made. Not things as made by God, for this is no reason for their removal, that they are made by God; therefore by things made, are meant the things made by Men. For as there are Heavens and Earth made by God, so there are Heavens and Earth of Mens making: and that both in a Political, and Ecclesiastical sense. There are many *Babels* of Mens building. The *Turkish* Religion and frame, was made by Men. The Pope both in his Civil and Ecclesiastical Power, was made by Men. The Popish Religion, and that Antichristian Form of Worship, and frame of Government, which Popery doth establish, is of Mens making. Now this shaking will be to remove things made contrary to the Mind of God. And this agrees well with *Peter*. The Earth with the works therein, even all Antichristian Works, shall be burnt up. And with *Mat.* 13. 14. The Angels shall gather out of his Kingdom all things that offend, and them that do iniquity. There are now many things which offend God, and good Men; but at last all will be gathered

gathered out of the Kingdom. This appears also from *Rev. 6. 12, 13. I beheld when he opened the sixth Seal, and lo there was a great Earthquake, and the Sun became black, and the Moon as Blood, and the Stars of Heaven fell, and the Heaven departed as a scrole when it is rolled together.* By Heaven is meant the Roman Empire, as heathenish, and under the Power of Heathen Emperours. 'Tis well observed by *Mede*, that *Universitas Romana hic a spiritu sancto assimilatur systemati mundo, &c.* That great and large Empire of Rome is likned to the frame of the World. Heaven, Earth, and Air, are the parts of the World: in the Heaven, are Sun, Moon, and Stars, and here below, Sea, and Rivers. Now the Roman Empire had its Political Heaven of Power and Sovereignty, and Sun and Stars in it, and all these were rolled together as a scrole; the Heathenish Power did pass away. And that Empire, which at first was Heathenish, is now Antichristian, and must pass away, as the former did. This World must perish by Fire. For 'tis observable, that the Roman Empire, both as Heathenish and Antichristian, is called the World in Scripture. *Luk. 2. 1. There went out a decree from Cæsar Augustus, that all the World should be taxed, that is, the people of the Roman Empire, Rev. 13. 3. All the World*



wondered after the Beast. Here's an Antichristian World. And this World, even the fourth Kingdom as now under Antichrist, must pass away. The Sun, Moon, and Stars, all the Host of this Heaven must perish by Fire, and all the Elements thereof must melt with fervent heat. For the Plagues of the Vials shall be poured out upon the Antichristian Earth, Sea, and Rivers, and Fountains of Waters, and upon the Sun; so that the World wondering after this Beast shall perish. And the last Vial being poured into the Air, shews the utter destruction of Satan's Kingdom, who is Prince of the Power of the Air. And when the great City Babylon falls, and with it the Cities of the Nations; and every Island shall fly away, and the Mountains shall be nowhere found; neither Mountains of Pride, nor Mountains of Prey. Thus we see it manifest, that there are Kingdoms and Elements, both Civil and Ecclesiastical, which must perish. Heavens, the Sovereign part of the Antichristian World, Earth, the Subjected part; all are to be burnt up.

In the next place it is to be considered, by what Fire. For there is, as Natural, so Fire in the Analogical sense. Now, It's not to be doubted, but that Fire in a proper sense will be made use of, to help



help forward the Judgment of that great day. For as the old World perished by Water, so the World which now is, must by Fire. *Babylon*, which is the Seat of the Beast, must be utterly burnt with Fire. *Rev. 18. 6. Reward her as she hath rewarded you. Give her blood to drink, for she is worthy; give her burning, for she is worthy. Give her blood for blood; burning for burning. For as she hath destroyed many of the Saints by Fire, so therefore let her perish by Fire; as she is spiritually called Sodom, so let her be consumed by Fire like Sodom. And as Elijah called for Fire from Heaven; so Fire will be called for from Heaven, to destroy those that destroyed the Earth. And thus as Analogical Heavens perished by Water, so may Heavens and Earth, both Political and Ecclesiastical, perish by Fire.*

2. Analogical Fire will be made use of, for destroying the Heavens and Earth which are now. And so the Fire of the Word and Spirit, and judicial Fire.

First, the Fire of the Word, and Spirit. Of which we read, *1 Cor. 3. 13. The day shall declare every Mans work of what sort it is, and it shall be revealed by Fire. The Gold, and Silver, and precious Stones, shall be revealed by Fire; and the Wood, and Hay, and Stubble, shall be burnt up. An-*

tichristian Doctrine, Discipline, Ordinances, Traditions, and Forms of worship, will be all burnt up. The Tares shall be known, Hypocrites shall be discovered, and gathered out of the Kingdom of God; and there shall be neither Persons, nor things in it, any way offensive to any of the sincere Servants of God.

Secondly, Judicial Fire. The great judgments of that day will be a consuming Fire to the Enemies of Christ, the light of *Israel* shall be for a Fire, and his holy one for a Flame, and shall consume the Briers and Thorns, fury and fiery indignation shall then devour the Adversaries. *Heb. 12. 29. Our God is a consuming Fire.* In that great day of Judgment he will so appear. And then Angels, as Instruments in executing wrath, will be as Fire to burn up the wicked. *Psal. 104. 4. He maketh his Angels Spirits, his Ministers a flame of Fire.* These flames of Fire will be at work, to burn up as the wicked ones of the Earth, so their works in the Earth at that day.

Thus Fire in each of these kinds, will help to dissolve the Heavens which are now, and to burn up the works of the Earth. So that we are not to restrain, or limit the Fire here mentioned, to any one sort, but to take it in the largest, and most comprehensive sense. For as there will be work

work for Fire in each of these kinds, so all will be at work in that day of Perdition of ungodly Men. And when the Heavens and Earth, which now are, shall be dissolved; then will new be created, wherein pure Religion and Righteousness shall dwell, which will constitute that World to come, which is ordained for Christ to reign in. And what shall be done with these Material Heavens, and Earth, after the thousand years, and the finishing of Christ's judging work, none is able to determine.

I shall conclude this particular of the Worlds perishing by Fire, with some thoughts which I have had upon *Rev. 15. 2, 3.* *I saw as it were a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, &c. stand upon the Sea of Glass, having the Harps of God, and they sing the Song of Moses, &c.*

As the Plagues of the Vials are foretold in the general, *v. 1.* So in the next place, is shewn what great Joy will be amongst the People of God, because of the great and marvellous works of God, in destroying their Enemies by these Plagues, and delivering them from the greatest trouble and danger, that ever they were in. And then follows a particular description of the Plagues of the Vials, and the order in which they

are to be poured out. Now the 2. and 3. verses, shew that the Saints were represented to *John* in this Vision, as being in the like condition with the *Israelites*, when they beheld the *Egyptians* dead upon the Sea Shore, and rejoiced over them. For when the conquering Saints are said to stand upon the Sea of Glass, and to sing the Song of *Moses*; what doth this singing the Song of *Moses* intimate, but that such a wonderful deliverance will be wrought at last for the People of God, as that of the *Israelites* was at the Red Sea; and such a destruction of their Enemies, as was that of *Pharaoh* and the *Egyptians* there, which will be the occasion of singing the Song of *Moses*? For the Saints will be brought into such a strait, as the *Israelites* were then in. Great Multitudes of enraged Enemies will pursue them; and as it were a Sea of Glass mingled with Fire, will be before them. We know what a kind of fire that of Glass burning in a Furnace is. What a dreadful thing would it be, to behold a Sea of such Glass mingled with fire, and to be in danger to be driven and forced into it? Now such will be the case of the People of God at last. Such trouble, such danger, so great a strait as never was since there was a Nation. Not that there will be such a Sea of Glass, in a proper sense; but

as 'tis said, *John* saw as it were a Sea of Glass mingled with Fire; so a destruction so dreadful will be threatned to the People of God, as if they were in danger to be forced into such a Sea, and that another Red Sea even of fire, more terrible than the Red Sea of Water. But what will the Lord do for his People, in this so great an extremity? He will even make a way for them through this, as it were a Sea of Glass mingled with Fire; and the Fire shall be to them, as the Waters of the Red Sea were to the *Israelites*, a Wall on their right hand and on their left: And their pursuing Enemies shall perish in this Sea of Fire, as *Pharaoh* and his Host did in the Sea of Water; and as the world of the ungodly perished by the Flood. And then shall the so wonderfully delivered Saints stand upon this Sea of Glass, having the Harps of God; that is, as the *Israelites* stood and sang upon the Sea shore, when they saw the *Egyptians* dead upon it; so in like manner shall the triumphing Saints stand upon this, as it were a Sea of Glass, and see all their Enemies destroyed in it: And, as *Isa.* 66. 24. *Shall look upon the Carcases of the men that have transgressed against the Lord, whose Worm dyes not, neither shall their Fire be quenched.* And then shall they sing the song of *Moses*, the Servant of God, and

the Song of the Lamb, saying, *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.*

2. After the thousand years, Christ will finish the work of Judgement. As the dead Saints will be raised, and judged at the the beginning of the thousand years, so the dead Sinners after the end of them, *Rev. 20. 11. I saw a great white Throne, and him that sate on it. And I saw the dead, small, and great, stand before God: and these are such, who died in their sins, whose names shall not be found written in the Book of Life. If we compare Rev. 11. 18. and 2 Pet. 3. 7. with Rev. 20. it will evidently appear, that some of the dead will be judged at the sounding of the seventh Trumpet, and at the time when the new Heavens shall be created; and others of the dead above a thousand years after. 1 Cor. 15. 23, 24. First Christ, *intra*, afterwards they that are Christs at his coming. Then cometh the end, *intra*, afterwards cometh the end; for this hath the same signification with *intra*. And therefore, as there is a great space of time betwixt Christs Resurrection, and the Saints; so there will be also betwixt that of the Saints, and the Resurrection of the wicked.*

5. Signs when the time is near for the fall of *Babylon*.

Some have taken upon them to declare the set, and appointed time, for the fall of *Babylon*; and the accomplishment of the great things before handled. But I shall not presume to do this. But shall only hint some signs by which we may know when the time draws nigh. Christ gave signs, and 'tis our duty to endeavour to discern them; and though the wicked shall not understand, yet the wise shall understand both what God is about to do, and what they ought to do. *Dan. 12. 10.* We may take notice of two sorts of signs. Signs in the Nations, and signs in, and amongst the Saints.

1. Signs in the Nations. *Luk. 21. 25.* Upon the Earth distress of Nations, with perplexity. This distress is elsewhere set forth. *Hag. 2. 7.* I will shake all Nations, and the desire of all Nations shall come. *Isa. 24. 20.* The Earth shall reel to and fro, like a Drunkard, and be removed like a Cottage; and the transgression of it will be heavy upon it. When the Lord shall reign in Mount Sion, and in Jerusalem, and before his Ancients gloriously. As the pains of a Woman in Travail are a sign, that a Child is brought to



the Birth ; so the shakings, perplexities, and distresses of Nations are their travelling pains ; and a sign that redemption from Antichristian Bondage draws nigh. And as the Nations troubles are their travelling pains, so there are times in which the Lord sets himself forth as travelling with judgments, and as it were pained to be delivered of them. For iniquity will abound, and wicked Men will wax worse and worse, till the Harvest of the Earth be fully ripe. Sin will become exceeding sinful ; unrighteousness exceeding unrighteous, and filthiness exceeding filthy. They will sin as Sodom, and declare their Sin as Sodom. And what will the Lord do then ? This we see Isa. 43. 13, 14, 15. *The Lord shall go forth as a mighty Man, he shall cry, yea roar, he shall prevail against his Enemies. I have long holden my peace ; I have been Still, and refrained my self ; now will I cry like a travelling Woman : I will destroy, and devour at once. I will make waste Mountains and Hills, and dry up all their Herbs. But what follows ? and what are these things a sign of ? v. 16. I will bring the blind by a way they know not, and lead them in paths they have not known. I will make darkness light before them, and crooked things straight : these things will I do unto them, and not forsake them. The People of God may be blind, as to times and ways*



ways of deliverance; but the Lord knows how, and when: the best way, and the best time, in which to deliver them.

2. Signs amongst the People of God. Now here I shall mention three. The scattering of the power of the holy People, or the killing of the Witnesses. And then next to this, the Serpents casting a Flood out of his Mouth, to swallow up the Woman, when she is driven into the Wilderness the second time. And lastly, the Dragons War with the remnant of the Womens Seed. And if there shall be a concurrence of Providences, and events, answering the Prophecies, there will be evident signs given of the downfall of Babylon, as very near.

1. The scattering of the power of the holy People. Dan. 12. 6, 7. One said to the Man clothed in Linen, How long shall it be to the end of these Wonders? This is a great Question. How long? 'twas a Question once askt in Heaven. The Angel said, Zach. 1. 12. How long, O Lord? and the Souls under the Altar cry, How long? and thus do the followers of the Lamb on Earth. How long? When shall Antichrist be destroyed? When shall the glorious Kingdom of Christ come? The Answer is, When he shall have accomplished to scatter the power of the holy People,

ple, all these things shall be finished. When the holy People shall be very low, and *Babylon* very high, and say, I sit a Queen, &c. then her Plagues shall come, the Antichristian Sun must go down at Noon; and in the Evening-time it shall be light to the Saints. We have great reason to take notice of this sign; for it is confirmed by an Oath, *Dan. 12. 7. The Man clothed in Linen* swears by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy People, all shall be finished. This indeed is spoken concerning the Jews. Three years and an half must they lye under the power of a civil death, after their being called, and after their getting some power over their Enemies, whereby the Pride of *Affyria* shall be brought down, and the Scepter of *Egypt* shall depart: even after this, their power must be scattered, and the power of their Enemies will grow very great, as we see, *Rev. 16. 14.* But then in the midst of those swellings of *Jordan*, when it shall overflow all its Banks, shall *Jordan* be driven back, and a way shall be made for the People of God to enter into their rest. This is a sworn, and therefore a sure sign.

Now we may observe, that the case of the Gentile Saints will be the same with that

of the *Jews*; for the dispensations of God will be alike to both. These, as the *Jews*, must be scattered, and lye dead three Days and a half; for the Beast that ascendeth out of the bottomless Pit, will make war against them, overcome and kill them, *Rev. 11. 6.* This same thing is set forth in another Vision. *Rev. 12.* Where we read that the Woman is driven into the Wilderness, to be there, 1260 Days, and towards the end of these Days, the Woman thinks her self gotten out of the Wilderness, and saith, *Salvation is come, &c.* But then the Dragon persecutes the Woman, and she flies into the Wilderness, and is nourished there for a time, times, and the dividing of a time, which is the same with the three Days and half. Now when such a scattering and killing happens, this will be a sign of the fall of *Babylon* at hand, as we see *Rev. 11. 13.* The Witnesses have power to shut Heaven, and to smite the Earth with all Plagues, and then the scattering of Power comes.

2. A Second Sign is, that which we read *Rev. 12. 15.* The Serpent cast out of his Mouth Water as a flood, to carry away the Woman. This is the last attempt against the Woman; that is, the Church of Christ, before she gets out of her Wilderness Estate, and before the rising of the Witnesses. So that

that when it shall appear that the Serpent is about this work, therein an evident sign will be given of the very near approach of the fall of *Babylon*. For this is a work to be done in the time of the Witnesses lying dead, and after the Woman is driven the second time into the Wilderness. Now as for this Flood, we may observe that the Serpent hath several sorts of Floods to cast out of his mouth: He hath a Flood of Errors and Heresies to cast out; and 'tis to be observed, that the Devil hath been gathering the Errors and Heresies of ancient times, and hath been casting them out altogether in this time, and many are carried away by this Flood, but the Elect shall not. He hath been casting out a Flood of Atheism, of Prophaneness, and Ungodliness, and many have been carried away with this Flood. There is another kind of Flood, which we read of. *Isa. 59. 19. What the Enemy shall come in like a Flood, &c.* *Psal. 18. 4.* there are Floods of ungodly men. And by Waters in the *Revelations* are meant Multitudes of People, over whom the Woman sits. Now we may conceive, that the Flood is of this kind, because the Earth helps the Woman by swallowing up this Flood. This Flood is to be cast out of the Devils mouth: We may observe that all sin, and so the consequents of it, came originally

originally out of the Serpents mouth; for the Serpent spake to *Eve*; and so deceived her, and drew her into the transgression: So sin entred and death; and all came out of the Serpents mouth. In like manner will the Serpent be speaking to the hearts of men, and perswade them to gather together and make up this Flood; and by his instruments, those unclean Spirits like Frogs mentioned *Rev* 16: 13. will speak in the ears of men: And thus will this Flood come out of the Serpents mouth. Now when this Flood is cast out, the Earth helps the Woman; that is, some of the Inhabitants of the Earth, being led to it by their own interest, swallow up this Flood. And if such a thing happens after the killing of the Witnesses; that is, a Flood shall be cast out, and the Earth shall be seen to help the Woman, and swallow it up, then so plain and manifest a sign will be given of *Babylons* sudden downfall, that he that runs may read it, and may say to *Babylon*, Come down and sit in the dust, yea sit thou silent, and get thee into darkness, for thy time is near to come, and thy days shall not be prolonged; and thou as well as old *Babylon*, which was the glory of Kingdoms, and the beauty of the *Chaldees* excellency, shalt be as when God overthrew *Sodom*. And here we may observe, what matter of Con-

solation.

solation there is in these Prophecies, when the troubles and dangers of the Church are foretold in them: For when the Dragon persecutes the Woman, two wings of a great Eagle are given to the Woman, and so she flies from the face of the Serpent. God will sufficiently provide for the Womans safety and preservation, when nothing but utter destruction seems to be coming upon her; for the persecuting Dragon shall be no more able to overtake, and devour the Woman flying into the Wilderness, than a Beast running upon the Earth can catch, and devour, an Eagle flying in the midst of Heaven. And then when the Serpent casts out this Flood to carry away the Woman, the Earth helps the Woman. Here's this comfort for the People of God, This last design against the Woman, whilst in the Wilderness, shall most assuredly be made void; for though *Babylon* will be above all doubt of failing in it, and her great confidence, and raised expectations, shall make her say, *I sit a Queen, and shall not see sorrow*, yet her Plagues will suddenly come, and *Babylons* hopes and *Sions* fears shall not come to pass. This Flood shall not, cannot carry away the woman, but must be swallowed up in the Earth: The Woman must have help, and we see that rather than want it, the Earth, that

that hates, shall help the Woman. And that God which rides upon the Heaven in his Peoples help, and in his Excellency on the Skye, shall ride also upon the Earth for their help. And what comfort is this for the threatned Woman, that both Heaven and Earth will be against the design of this Flood, and shall utterly make it void. God hath said it, and it must be done. For, verily, 'till Heaven and Earth pass, one jot or one tittle shall in no wise pass from this and other Prophecies, which the Lord requires his People to give heed to, till all be fulfilled.

3. The last sign is the Dragons making War with the remnant of the Womans Seed, *Rev. 12. 17.* which keep the Commandments of God, and have the Testimony of Jesus Christ. For this consider,

1. The Woman is the Church of God in this *European* part of the World, where the Beast hath his Seat, and where he hath great Authority: The Church in the Wilderness, persecuted by the Dragon, but protected and nourished there.

2. The remnant of the Womans Seed, are some who were the Seed of that Church, which the Dragon would carry away with the Flood, having been begotten in it by the Word of Truth; but when the Dragon makes this War with them, they



they are removed from it, into some other part of the world; which appears by this, 'tis said, *the Dragon went to make War with this remnant*; in the Greek 'tis *αὐτὸς ἀβήει*, *abest*, he went away. He goes away from the Woman, which must be the Protestant Churches, which the Serpent would carry away with a Flood, to make this War; therefore this remnant must be elsewhere. So he leaves his work for afflicting this woman to his invisible and visible Angels; and goes away to afflict this remnant: So that after the War against the Witnesses, and besides the casting the Flood out of his mouth, to carry away the Woman, he makes War with this remnant.

3. This remnant is known by these two Characters.

1. They keep the Commandments of God, and worship him according to his own Institutions.

2. They have the Testimony of Jesus Christ. They hold it, yea and must maintain it and keep it up, notwithstanding the War made against them. Now when it shall be seen, that that the Dragon is gone to make War against such a remnant of the Womans Seed, this will be a great sign of a Day of Redemption from Antichristian Tyranny drawing nigh. For the



the next thing which we read of, concerning the followers of the Lamb, is, that the 144000 of the suffering, and sealed Saints, get out of the Wilderness, and stand with the Lamb on Mount Zion, Rev. 14. 1. and then it follows, v. 6. *I saw another Angel* *fly in the midst of Heaven, with the everlasting Gospel, to preach it to those that dwell upon the Earth.* Where observe, that as the Earth did help the Woman, so for a reward, the everlasting Gospel shall be preached to those that dwell upon the Earth. And then v. 8. we read, *Another Angel followed saying, Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the wrath of her Fornication.* Now as for this remnant, this one thing may be observed. That whoever, and whereforever they shall appear to be, thus much may with much certainty and comfort be concluded; that, as the Lord takes such care of the Woman, that she shall not be carried away of the Flood; so he will have the like care of this Remnant, that they shall not be destroyed by this War of the Dragon. For this is all that is said, he went away to make War with them. 'Tis not said, he shall overcome and destroy them, whereas when the War against the Witnesses is foretold, 'tis said, the Beast shall make War against them and overcome them, and

and kill them, and we may well suppose that if God had intended the like effect of this War, it would have been foretold also: but their comfort will be this, the Dragon shall but make War with them, and afflict them for a time, which will work for their good; he shall not overcome and destroy them. But when the Lord shall have chastised and humbled them, and done his whole work upon them by the Spirit of Judgment and burning, he will then deliver them, and create upon Mount *Sion* and her assemblies, a Cloud and Smoak by Day, and the shining of a flaming Fire by Night; for upon all the glory shall be a defence.

6. Some advantages by the knowledge of these truths:

If any shall ask, as *Paul* in another case, what advantage hath the *Jew*? So what advantage hath he that knows these Mysteries? What profit is there by speaking, or writing of them? I may answer, much every way. For,

1. The knowledge of them may have a great influence upon the Saints, to make them better Saints, and to promote Holiness and Godliness among them. This is the

the use which *Peter* makes of this Doctrine, 2 *Pet.* 3. 11. *Seeing these things shall be dissolved, what manner of Persons ought ye to be in all holy conversation and godliness? And v. 14. Seeing ye look for such things, be diligent, that ye may be found of him in peace without spot, and blameless. What things? The new Heavens, and the new Earth, wherein Righteousness shall dwell. This World will pass away, and a better will come. What should you do then, but pray that you may be accounted worthy of that World, and the Resurrection from the dead, even of a part in the first Resurrection, and may stand before the Son of Man. God hath left us these truths amongst his Oracles, and the Oracles of God are to be reckoned amongst the chief advantages which now the Saints have. Doth the Scripture speak in vain, saith James, ch. 4. v. 5. Why but, if these truths which the Scripture speaks so abundantly of, are not to be read, studied, and searcht into; then it must be said, that the Scripture speaks much in vain. Surely the Scriptures do not contain any superfluities of truths; and if such as preach the Gospel would be able to say as *Paul*, *I have not shunned to declare the whole Counsel of God*; then they should study, and preach these things.*

2. The knowledge of these truths will be Meat to the People inhabiting the Wilderness, if united with faith in the heart. They are some of the hidden Manna, and Honey out of the Rock, and a Well in the Valley of Baca. *Psal. 27. 13. I had fainted, unless I had believed to see the goodness of the Lord, in the Land of the living.* David being once amongst the Idolatrous *Philistines*, was then in the land of the dead, even among such who were dead in sins, and alienated from the life of God, but then he believed that he should return to *Judea*, the land of the living; which is so called, *Ezek. 32. 23.* Judgments are threatened to the *Jews* Enemies, Because they caused terror in the Land of the living. The Woman being in the wilderness, her hope and confidence is, to see the goodness of the Lord in a *Canaan*. And the dead witnesses shall be in the Land of the living.

3. The knowledge of these Truths will be matter of encouragement to the People of God, to stand it out in an evil day. When 'tis known what Plagues are ready to come upon *Babylon*, men will take the more heed that they partake not in her sins, and that they be not found within the Confines of it. If the great Truth of the first Resurrection were well improved, what power

power would it have to keep men upright in apostatizing times. *Heb. 11. 35.* The Believers of old did not accept of deliverance, that they might obtain a better Resurrection. If the hope of a Resurrection, at so great a distance, was such a support, how much more should it be so now, being much nearer? This expression of a better Resurrection in hope, did intimate that they might have had a present one then; their Enemies, that cast them down, would have given them a Resurrection, if they would have accepted it on their terms. Even so the Beast, that casts them down, will give a Resurrection to the Witnesses of Christ, if when risen they will fall down and worship him. Now what will better encourage the Witnesses to endure to the end, than the hope of a better Resurrection? Two great Resurrections are spoken of in Scripture.

1. That of the slain Witnesses, *Rev. 11.*

*11. After three days and a half the Spirit of life from God entered into them, and they stood upon their feet, and after ascend to Heaven, and their Enemies beheld them; and that's all they do, they cannot kill them again. If any in such a time accept of a Resurrection from the Beast, they must soon fall with him: But let them keep the Commandments of God, and the*

the Testimony of Jesus Christ, so shall they stand with the Lamb on Mount *Sion*.

2. That of the dead Saints at the coming of Christ, they shall live and reign with Christ. Here are two things much for the comfort of Saints.

1. The godly shall be raised and be with Christ, long before the wicked shall be raised, and they shall be the Sheep at Christ's right Hand, and after the wicked shall be raised, and be the Goats at Christ's left Hand. The godly and wicked dye alike, and Worms devour their Bodies, *Ecol.*

2. 16. How dieth the wise Man? As the Fool. How dyeth the godly Man? As the wicked. But though they dye alike, yet they shall not rise alike; but Saints first, and they shall be long in glory; and at last the wicked shall be raised, to shame and everlasting contempt.

2. The Saints when raised, shall have glorious Bodies; the wicked shall have immortal Bodies, capable of everlasting torments; but not glorious Bodies. For their vile Bodies shall be raised vile, and remain vile for ever. Their Bodies are vile whilst they live, more vile when they dye, and shall be most vile when raised again. For as the Souls, so the Bodies of the godly and wicked shall be in a contrary State. If then the Saints shall have  
glorious

glorious Bodies in the Resurrection, the wicked shall have vile Bodies: and according to the degree of glory which the Saints Bodies shall have, will be the degree of vileness in wicked Mens Bodies. What encouragement is this, to follow the Lamb whithersoever he goes, that so you may have assurance of living, and reigning with Christ.

### 7. The Conclusion of all, in some counsels and directions.

1. Receive Christ now, and when he comes, he will receive you to himself. Open to him, and he will open to you. Receive him for life, and to be your Lord, and then you may say, when Christ, who is our life, shall appear, we shall also appear with him in Glory. Live in him and live to him, so may you hope to live and reign with him. If to you to live be Christ, then to dye will be great gain, and to rise will be greater.

2. Look for, and love the appearing of Christ: To them that look for him he shall appear; and give a Crown of righteousness to them that love his appearing. If you deny your selves, and take up the Cross of righteousness, and follow Christ,

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then



then you shall have the Crown of righteousness. **Have your conversations in Heaven,** mind heavenly things, and drive a trade in Heaven; buy Gold, white Rayment, and Eyesalve of Christ: Get the Powders of the heavenly Merchant, wherewith the Spouse is perfumed; Walk by a heavenly rule, imitate an heavenly pattern, and aim at an heavenly end; and so look for a Saviour from Heaven.

4. Be of the number of wise Virgins; be Virgins pure, incorrupt, espoused to Christ: Take him as the chiefest of ten thousand, and altogether lovely; and be wise Virgins in getting Oyl for your Vessels. Let there be true faith joining you to Christ, that you may receive of his fulness, grace for grace. Rest not in a form, but feel that there be the power of Godliness. Thus shall you go in with the Bridegroom to the Marriage. **Have a righteousness exceeding the righteousness of the Scribes and Pharisees:** For without this, you cannot enter into the Kingdom of God. *Mat. 5. 20.* This must be; First, The righteousness of Faith, which is the righteousness of God, laid hold on by Faith. This the Pharisees would not submit



submit to, but went about to establish their own righteousness. You can't be righteous before God, but in the righteousness of God, even of Christ, God Man.

Secondly, A righteousness in your works, which must exceed that of the Scribes and Pharisees, in these two respects.

1. You must be Servants to righteousness. *Rom. 6. 18. Being made free from sin, ye became the Servants of righteousness.* The Pharisees made their righteousness a Servant to them, in that they sought their own praise thereby. Let yours exceed theirs, in being Servants of righteousness.

2. You must love righteousness, and be Servants to it out of love. *Balaam* loved the wages of unrighteousness; the Pharisees loved the ways of righteousness; but Christ loved righteousness, *Heb. 1. 9.* and so do those that are Christs, and therein they exceed the Scribes and Pharisees. And if you have this righteousness exceeding theirs, consider what Promises are made to you, *Isa. 33. 14. Who among us shall dwell with devouring Fire? Who among us shall dwell with everlasting Burnings? He that walketh in righteousness and speaketh uprightness.* Interpreters look no farther then *Hezekiah's* time for a sense of this place, as if this and what follows,

had its accomplishment, when *Jerusalem* was besieged, and *Sennacherib's* Army destroyed : which may be part of the sense, and somewhat that was typical : But doubtless *Isaiah* looks to the last days here, as well as in many other of his Prophecies ; even to the time when *Jerusalem* shall be a quiet Habitation, a Tabernacle that shall not be taken down, v. 20.

*Q. What then shall we understand by this Fire ?*

*A.* It is such a Fire as the Righteous shall dwell with, and not be hurt by ; and therefore not Hell Fire : For as they shall not be tormented by Hell Fire, so they shall not dwell with it. Why should not the Fire which *Peter* speaks of be here meant ? That Fire to which the world, that now is in being, is reserved ; called everlasting burnings, because, as to the wicked which will be consumed by them, they will be the beginnings of everlasting burnings. For the ungodly ones, who shall perish by them, shall never be out of the Fire afterwards. Now who shall dwell with those burnings ? who shall live when God doth this ? and when this dreadful Conflagration shall be, who shall be like *Moses* on the Mount that burned, and not be consumed ? The Answer is, He that walketh

walketh righteously, and speaketh uprightly. And 'tis farther promised, Thine Eyes shall see the King in his beauty. That is, *Hezekiah*, say Interpreters, who as in the time of the Siege, he did rent his cloaths, and covered himself with Sackcloth ; so when that great deliverance was wrought, he was seen in his beauty again ; but the *Chaldee* Paraphrase gives a better sense, which in *Latine* is thus rendered, *Gloriam Majestatis regis seculorum in decore suo videbunt oculi tui*. Thine Eyes shall see the King eternal, as he is called, 1 *Tim.* 1. 17. in the glory of his Majesty. Even that King spoken of *v.* 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King. And 'tis farther promised, They shall behold the Land that is very far off. That is, say some, *Senashe-ribs* Siege shall be raised, and then the *Jews* shall go abroad in the Land again. But what reason was there to call any part of *Judea*, the Land very far off from *Jerusalem* ? Surely somewhat else seems hinted ; and why may we not think it to be meant of a Land very far off, in respect of the time of its being ? For as we read of times afar off, so there was a Land far off in regard of the time of its existence, even the new Earth which is to be created ; in which

Righteousness shall dwell, and upon which the Saints shall reign with Christ. This was, in *Isaiab's* time, The Land very far off, but now very near, which they that walk in Righteousness shall behold.

6. Pray earnestly that this Kingdom may come. God delights much in such Prayers. VVe may see what a large Commission is given for praying for these things, *Isa. 45. 11.* Ask me of things to come, concerning my Sons. I have spoken much of them, and do you ask me of them. Ask, and you shall know much of them. Ask, and they shall come; ask me of them, and you shall have a share in them when they come. And concerning the works of my hands, command ye me.

1. Command ye me. God hath put himself under a Law by his gracious Promise, Covenant, and Oath. He that Commands all, yields to be Commanded by the Prayer of his People.

2. Concerning the works of my hands command ye me. Which may either look back to works already wrought, or forward to works to be wrought. First to works already wrought. *My Sons are the works of my hands, created to good works, and formed for my praise.* Now do you command me concerning them, and then I will command

command their Enemies to let them go free. *I will say to the North, give up; to the South, keep not back; bring my Sons from far, and my Daughters from the ends of the Earth.* Secondly to works to be wrought. *I will create Jerusalem a rejoicing, and her People a joy. I will make the new Heavens, and the new Earth; and concerning these works which my hands shall make, command ye me.*

Those that would at last reign, must now overcome. First, within there is an old Man to be overcome, and you must get the Rule of your own spirits, which is better than to rule a City. Let Grace reign over Corruption; Spirit over Flesh. Let Faith, Love, and the fear of God rule; in patience possess your Souls. Let there be a Kingdom of Patience, and then shall there be at last a Kingdom of Power. Secondly you must overcome without. There is a World to be overcome. And that both the good, and the evil of it. The good thus. All things are lawful, but I will not be under the power of any. Covetous Men are under the power of Riches. Let it not be so with you, do you, through Grace, rule them, and use them as you ought, and let not them rule you. And as for the evil things of the World, meddle not

not with them, but keep yourselves unspotted of the world. Save yourselves from the sins, and so shall you from the plagues of an untoward Generation. There is a Satan also to be overcome. 1 Joh. 5.18. *He that is born of God keepeth himself, and that evil one toucheth him not.* *Tactu qualitativo*; that is, by a touch altering the Nature; he shall not destroy the Divine Nature, or Seed of God in the regenerate. He touched *Adam* and he died, but he can't so touch a true Saint. There is lastly, a Beast to be overcome. There is a twofold overcoming the Beast. First in his temptations, and endeavours to subject the Hearts, and Consciences of all to him. So Saints chusing to suffer from him, rather than to serve him, do overcome. There is a Victory gotten over his Mark, and over the Number of his Name; when many do adore him, and reverence and honour his Name, as a Name above every Name, as exalting himself above all that is called God, they have his Name in greatest contempt; when some call him the Vicar of Christ, the Head of the Church, and when he shews himself that he is God, the faithful witnesses overcome all these high Titles, and great Names, and call him by his right Names, the Antichrist, the.

the Man of Sin, and Son of Perdition: Secondly in his Power, and Kingdom. Overcome him in the first sense, and 'twill not be long before the Saints shall see him overcome in this latter sense. Great promises are made to overcomers in the 2. and 3. *ch.* of *Revel.* and they look to the day of Christ's personal reign, as the special time for their accomplishment. Not but that the Spirits of just Men have the substance of them in Heaven: but when their Bodies shall be raised, then will be the eminent time of fulfilling them. For, then they shall rule the Nations with a Rod of Iron, and sit with Christ upon his Throne. Be overcomers then, and you shall be able to say at last, as *Joshua* did, *Not one thing hath failed of all the good Word which the Lord hath spoken.*

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**F I N I S.**